LORD CHESTERFIELD's

ADVICE TO HIS SON,

ON

MEN AND MANNERS,

A NEW EDITION,

to which are now added,

LORD CHESTERFIELD's

MAXIMS

FOR

YOUNG GENTLEMEN.

BRITISH MUSEUM
15
67
JUN

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ADVICE TO HIS SON,

ON

MEN AND MANNERS:

OR, A NEW

SYSTEM OF EDUCATION.

In which the Principles of Politeneſs, the Art of acquiring a Knowledge of the World, with every Inſtruction neceſſary to form a Man of Honour, Virtue, Taſte, and Faſhion, are laid down in a plain, eaſy, familiar Manner, adapted to every Station and Capacity. The whole arraigned on a Plan entirely new.

VIENNA:

Printed for R. SAMMER, Bookſeller.

M. DCC. XCIX.

BRITISH MUSEUM
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ADVERTISEMENT.

FEW Characters, among the Nobility of this age and nation, are better known than that of the late ingenious and witty EARL of CHESTERFIELD; who was alike diſtinguiſhed in the Polite, the Political, and the Learned Circles. With a great portion of good ſenſe, he poſſeſſed a perfect knowledge of mankind; he was a complete gentleman, and a delightful companion. Bleſt with ſuch rare talents and amiable qualities, no man ſurely was ever more happily qualified to aſſume the PRECEPTOR, and to dictate A SYSTEM OF EDUCATION.

In this character, however, it is more than probable his Lordſhip would never have appeared, had he not, luckily for poſterity, had a NATURAL

Son, (by one Madame du Bouchet, a French Lady), whom he loved, and cherished, with all the fondness of a father, and whose education was for many years the chief engagement of his life.

The following sheets contain his Lordship's Advice to that Son, whom he meant to form, what he was himself, an All-accomplished Man; and in which the Reader is presented with a selection of his Lordship's most beautiful thoughts on various subjects; his judicious Remarks on Men and Manners, and useful Observations to form the Man of Virtue, Taste, and Fashion.

LORD CHESTERFIELD's ADVICE TO HIS SON.

ABSENCE OF MIND.

AN absent Man is generally either a very weak, or a very affected man; he is, however, a very diſagreeable man in company. He is defective in all the common offices of civility; he does not enter into the general converſation, but breaks into it from time to time, with ſome ſtarts of his own, as if he waked from a dream. He ſeems wrapped up in thought, and poſſibly does not think at all: he does not know his moſt intimate acquaintance by ſight, or anſwers them as if he were at croſs purpoſes. He leaves his hat in one room, his cane in

another, and would probably leave his ſhoes in a third, if his buckles, though awry, did not ſave them. This is a ſure indication, either of a mind ſo weak that it cannot bear above one object at a time; or ſo affected, that it would be ſuppoſed to be wholly ingroſſed, by ſome very great and important objects. Sir Iſaac Newton, Mr. Locke, and perhaps five or ſix more ſince the Creation, may have had a right to abſence, from the intenſe thought their inveſtigations required.

No man is, any degree, fit for either buſineſs or converſation, who does not command his attention to the preſent object, be what it will. When I ſee a man abſent in mind, I chooſe to be abſent in body; for it is almost impoſſible for me to ſtay in the room, as I cannot ſtand inattention and awkwardneſs.

I would rather be in company with a dead man, than with an abſent one: for if the dead man affords me no pleaſure, at

leaſt he ſhews me no contempt; whereas the abſent man very plainly, though ſilently, tells me that he does not think me worth his attention. Beſides, an abſent man can never make any obſervations upon the characters, cuſtoms, and manners of the company. He may be in the beſt companies all his life-time, (if they will admit him) and never become the wiſer: we may as well converſe with a deaf man, as an abſent one. It is indeed a practical blunder to addreſs ourſelves to a man, who we plainly perceive neither hears, minds, nor underſtands us.

ATTENTION.

A MAN is fit for neither buſineſs nor pleaſure, who either cannot or does not, command and direct his attention to the preſent object, and, in ſome degree, ba-

niſh, for that time, all other objects from his thoughts. If at a ball, a ſupper, or a party of pleaſure, a man were to be ſolving, in his own mind, a problem in Euclid, he would be a very bad companion, and make a poor figure in that company; or if, in ſtudying a problem in his cloſet, he were to think of a minuet, I am apt to believe that he would make a very poor mathematician.

There is time enough for every thing, in the courſe of the day, if you do but one thing at once; but there is not time enough in the year, if you will do two things at a time.

This ſteady and undiſſipated attention to one object is a ſure mark of a ſuperiour genius, as hurry, buſtle, and agitation, are the never-failing ſymptoms of a weak and frivolous mind.

Indeed, without attention nothing is to be done: want of attention, which is really want of thought, is either folly

or madneſs. You ſhould not only have attention to every thing, but a quickneſs of attention, ſo as to obſerve, at once, all the people in the room; their motions, their looks, and their words; and yet without ſtaring at them, and ſeeming to be an obſerver. This quick and unobſerved obſervation is of infinite advantage in life, and is to be acquired with care; and, on the contrary, what is called abſence, which is a thoughtleſſneſs and want of attention about what is doing, makes a man ſo like either a fool or madman, that, for my part, I ſee no real difference. A fool never has thought; a madman has loſt it; and an abſent man is, for the time, without it.

In ſhort, the moſt material knowledge of all, I mean the knowledge of the world, is never to be acquired without great attention; and I know many old people, who, though they have lived long in the world, are but children ſtill

as to the knowledge of it, from their levity and inattention. Certain forms, which all people comply with, and certain arts, which all people aim at, hide, in some degree, the truth, and give a general exteriour resemblance to almost every body. Attention and sagacity must see through that veil, and discover the natural character.

And to this, there are little attentions which are infinitely engaging, and which sensibly affect that degree of pride and self-love which is inseparable from human nature; as they are unquestionable proofs of the regard and consideration which we have for the persons to whom we pay them. As for example: Suppose you invited any body to dine or sup with you, you ought to recollect if you had observed that they had any favourite dish, and take care to provide it for them: and, when it came, you should say. "You seemed to me, at such and

"ſuch a place, to give this diſh a pre-
"ference, and therefore I ordered it:
"This is the wine that I obſerved you
"liked and therefore I procured ſome."
Again: Most people have their weak-
neſſes; they have their averſion or their
likings to ſuch or ſuch things. If we were
to laugh at a man for his averſion to a
cat or cheeſe (which are common anti-
pathies,) or, by inattention or negli-
gence, to let them come in his way
where we could prevent it; he would
in the firſt caſe, think himſelf inſulted,
and in the ſecond ſlighted; and would
remember both. But, on the other hand,
our care to procure for him what he
likes, and to remove from him what he
diſlikes, ſhews him that he is at leaſt
an object of our attention, flatters his
vanity, and perhaps makes him more
your friend, than a more important ſer-
vice would have done. The more trifling
theſe things are, the more they prove

your attention for the perſon, and are conſequently the more engaging. Conſult your own breaſt, and recollect how theſe little attentions, when ſhewn you by others, flatter that degree of ſelf-love and vanity from which no man living is free. Reflect how they incline and attract you to that perſon, and how you are propitiated afterwards to all which that perſon ſays or does. The ſame cauſes will have the ſame effects in your favour.

AWKWARDNESS OF DIFFERENT KINDS.

MANY very worthy and ſenſible people have certain odd tricks, ill habits, and awkwardneſs in their behaviour, which excite a diſguſt to and diſlike of their perſons, that cannot be removed or overcome by any other valuable endowment or merit which they may poſſeſs.

Now, awkwardneſs can proceed but from two cauſes; either from not having kept good company, or from not having attended to it.

When an awkward fellow firſt comes into a room, it is highly probable, that his ſword gets between his legs, and throws him down, or makes him ſtumble, at leaſt; when he has recovered this accident, he goes and places himſelf in the very place of the whole room where he ſhould not; there he ſoon lets his hat fall down, and, in taking it up again, throws down his cane: in recovering his cane, his hat falls a ſecond time: ſo that he is a quarter of an hour before he is in order again. If he drinks tea or coffee, he certainly ſcalds his mouth, and lets either the cup or the ſaucer fall, and ſpills the tea or coffee in his breeches. At dinner, his awkwardneſs diſtinguiſhes itſelf particularly, as he has more to do: there he holds

his knife, fork, and ſpoon, differently from other people; eats with his knife to the great danger of his mouth, picks his teeth with his fork, and puts his ſpoon, which has been in his throat twenty times, into the diſhes again. If he is to carve, he can never hit the joint; but in his vain efforts to cut through the bone, ſcatters the ſauce in every body's face. He generally daubs himſelf with ſoup and greaſe, though his napkin is commonly ſtuck through a button hole, and tickles his chin. When he drinks, he infallibly coughs in his glaſs, and beſprinkles the company. Beſides all this, he has ſtrange tricks and geſtures; ſuch as ſnuffing up his noſe, making faces, putting his fingers in his noſe, or blowing it, and looking afterwards in his handkerchief, ſo as to make the company ſick. His hands are troubleſome to him when he has not ſomething in them, and he does not know where to put

them; but they are in perpetual motion between his boſom and his breeches: he does not wear his clothes, and in ſhort, does nothing like other people. All this, I own, is not in any degree criminal; but it is highly diſagreeable and ridiculous in company, and ought moſt carefully to be avoided by whoever deſires to pleaſe.

From this account of what you ſhould not do, you may eaſily judge what you ſhould do; and a due attention to the manners of people of faſhion, and who have ſeen the world, will make it habitual and familiar to you.

There is, likewiſe, an awkwardneſs of expreſſion and words moſt carefully to be avoided; ſuch as falſe Engliſh, bad pronunciation, old ſayings, and common proverbs; which are ſo many proofs of having kept bad and low company. For example: if, inſtead of ſaying that "taſtes are different, and that every

"man has his own peculiar one," you ſhould let off a proverb, and ſay, that "what is one man's meat is another "man's poiſon:" or elſe, "every one as "they like, as the good man ſaid when "he kiſſed his cow," every body would be perſuaded that you had never kept company with any body above footmen and houſemaids.

There is likewiſe an awkwardneſs of the mind, that ought to be, and with care may be, avoided; as for inſtance: to miſtake or forget names; to ſpeak of Mr. What-d'ye-call-him, or Mrs. Thingum, or How-d'ye-call-her, is exceſſively awkward and ordinary. To call people by improper titles and appellations is ſo too; as my Lord, for Sir, and Sir, for my Lord. To begin a ſtory or a narration when you are not perfect in it, and cannot go through with it, but are forced, poſſibly, to ſay, in the middle of it, "I have forgot the reſt," is very unplea-

ſant and bungling. One muſt be extremely exact, clear, and perſpicuous in every thing one ſays; otherwiſe, inſtead of entertaining or informing others, one only tires and puzzles them.

BASHFULNESS.

BASHFULNESS is the diſtinguiſhing character of an Engliſh booby, who appears frightened out of his wits if people of faſhion ſpeak to him, and bluſhes and ſtammers without being able to give a proper anſwer; by which means he becomes truly ridiculous from the groundleſs fear of being laughed at.

There is a very material difference between modeſty and an awkward baſhfulneſs, which is as ridiculous as true modeſty is commendable: it is as abſurd to be a ſimpleton as to be an impudent fellow; and we make ourſelves contempt-

ible, if we cannot come into a room and ſpeak to people without being out of countenance, or without embarraſſment. A man who is really diffident, timid, and baſhful, be his merit what it will, never can puſh himſelf in the world, his deſpondency throws him into inaction, and the forward, the buſtling, and the petulant will always precede him. The manner makes the whole difference. What would be impudence in one manner, is only a proper and decent aſſurance in another. A man of ſenſe, and of knowledge of the world, will aſſert his own rights, and purſue his own objects, as ſteadily and intrepidly as the moſt impudent man living, and commonly more ſo; but then he has art enough to give an outward air of modeſty to all he does. This engages and prevails, whilſt the very ſame things ſhock and fail, from the over-bearing or impudent manner only of doing them.

Engliſhmen, in general, are aſhamed of going into company. When we avoid ſingularity, what ſhould we be aſhamed of? And why ſhould not we go into a mixed company, with as much eaſe, and as little concern, as we would go into our own room? Vice and ignorance are the only things we ought to be aſhamed of: while we keep clear of them, we may venture any where without fear or concern. Nothing ſinks a young man into low company ſo ſurely as Baſhfulneſs. If he thinks that he ſhall not, he moſt ſurely will not pleaſe.

Some, indeed, from feeling the pain and inconveniencies of Baſhfulneſs, have ruſhed into the other extreme, and turned impudent, as cowards ſometimes grow desparate from exceſs of danger: but this is equally to be avoided, there being nothing more generally ſhocking than impudence. The medium between theſe two extremes points out the well-

bred man, who always feels himſelf firm and eaſy in all companies: who is modeſt without being baſhful, and ſteady without being impudent.

A mean fellow is aſhamed and embaraſſed when he comes into company, is diſconcerted when ſpoken to, anſwers with difficulty, and does not know how to diſpoſe of his hands: but a gentleman who is acquainted with the world, appears in company with a graceful and proper aſſurance, and is perfectly eaſy and unembarraſſed. He is not dazzled by ſuperiour rank: he pays all the reſpect that is due to it, without being diſconcerted; and can converſe as eaſily with a king as with any one of his ſubjects. This is the great advantage of being introduced young into good company, and of converſing with our ſuperiours. A well-bred man will converſe with his inferiours without inſolence, and with his ſuperiours with reſpect, and with

eaſe. Add to this that a man of a gentleman-like behaviour, though of inferiour parts, is better received than a man of ſuperiour abilities, who is unacquainted with the world. Modeſty, and a polite, eaſy aſſurance, ſhould be united.

COMPANY.

TO keep good company, eſpecially at our firſt ſetting out, is the way to receive good impreſſions. Good company is not what reſpective ſets of good company are pleaſed either to call or think themſelves It conſiſts chiefly (though not wholly) of people of conſiderable birth, rank, and character; for people of neither birth nor rank are frequently and very juſtly admitted into it, if diſtinguiſhed by any peculiar merit, or eminency in any liberal art or ſcience So motely a thing is good company, that

many people, without birth, rank, or merit, intrude into it by their own forwardneſs, and others get into it by the protection of ſome conſiderable perſon. In this faſhionable good company, the beſt manners and the pureſt language are moſt unqueſtionably to be learnt: for they eſtabliſh and give the *ton* to both, which are called the language and manners of good company; neither of them being aſcertained by any legal tribunal.

A company of people of the firſt quality cannot be called good company in the common acceptation of the phraſe, unleſs they are the faſhionable and accredited company of the place; for people of the firſt quality can be as ſilly, as ill-bred, and as worthleſs, as people of the meaneſt degree. And a company, conſiſting wholly of people of very low condition, whatever their merit or talents may be, can never be called good company; and therefore ſhould not be

much frequented, though by no means deſpiſed.

A company wholly compoſed of learned men, though greatly to be reſpected, is not meant by the words *good company:* they cannot have the eaſy and poliſhed manners of the world, as they do not live in it. If we can bear our parts well in ſuch a company, it will be proper to be in it ſometimes, and we ſhall be more eſteemed in other companies for having a place in that.

A company conſiſting wholly of profeſſed wits and poets, is very inviting to young men, who are pleaſed with it, if they have wit themſelves; and if they have none, are fooliſhly proud of being one of it. But ſuch companies ſhould be frequented with moderation and judgment. A wit is a very unpopular denomination, as it carries terrour along with it; and people are as much afraid of a wit in company, as a woman is of a

gun, which ſhe ſuppoſes may go off of itſelf, and do her a miſchief. Their acquaintance, however, is worth ſeeking, and their company worth frequenting; but not excluſively of others, nor to ſuch a degree as to be conſidered only as one of that particular ſet.

Above all things, endeavour to keep company with people above you; for there you riſe, as much as you ſink with people below you. When I ſay company above you, I do not mean with regard to their birth; but with regard to their merit, and the light in which the world conſiders them.

There are two ſorts of good company; one, which is called the *beau monde*, and conſiſts of thoſe people which have the lead in courts, and in the gay part of life; the other conſiſts of thoſe who are diſtinguiſhed by ſome particular merit, or who excel in ſome particular and valuable art or ſcience.

Be equally careful to avoid that low company, which, in every ſenſe of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. Vanity, that ſource of many of our follies, and of ſome of our crimes, has ſunk many a man into company in every light infinitely below him, for the ſake of being the firſt man in it. There he dictates, is applauded, and admired; but he ſoon diſgraces himſelf, and diſqualifies himſelf for any better company.

Having thus pointed out what company you ſhould avoid, and what company you ſhould aſſociate with, I ſhall next lay down a few

Rules for behaviour in company.

When a young man, new in the world, firſt gets into company, he determines to conform to and imitate it. But he too often miſtakes the object of his imitation. He has frequently heard the ab-

ſurd term of genteel and faſhionable vices. He there obſerves ſome people who ſhine, and who in general are admired and eſteemed; and perceives that theſe people are rakes, drunkards, or gameſters: he therefore adopts their vices, miſtaking their defects for their perfections, and imagining that they owe their faſhion and their luſture to theſe genteel vices. But it is exactly the reverſe; for theſe people have acquired the reputation by their parts, their learning, their good breeding, and other real accompliſhments; and are only blemiſhed and lowered in the opinions of all reaſonable people, by theſe general and faſhionable vices. It is therefore plain that, in theſe mixed characters, the good part only makes people forgive but not approve the bad.

If a man ſhould, unfortunately, have any vices, he ought at leaſt to be content with his own, and not adopt other

people's. The adoption of vice has ruined ten times more young men, than natural inclinations.

Let us intimate the real perfections of the good company into which we may get; copy their politeneſs, their carriage, their addreſs, and the eaſy and well-bred turn of their converſation; but we ſhould remember, that, let them ſhine ever ſo bright their vices, if they have any, are ſo many blemiſhes, which we would no more endeavour to imitate, than we would make artificial warts upon our faces, becauſe ſome very handſome man had the misfortune to have a natural one upon his.

We ſhould, on the contrary, think how much handſomer he would have been without it.

Having thus given you inſtructions for making you well received in good-company, I proceed next to lay before you, the polite.

RULES FOR CONVERSATION.

Talking.

WHEN you are in company, talk often, but never long; in that caſe, if you do not pleaſe, at leaſt you are ſure not to tire your hearers.

Learn the characters of company before you talk much.

Inform yourſelf of the characters and ſituations of the company, before you give way to what your imagination may prompt you to ſay. There are, in all companies, more wrong heads than right ones, and many more who deſerve, than who like cenſure. Should you therefore expatiate in the praiſe of ſome virtue, which ſome in company notoriouſly want; or declaim againſt any vice, which others are notoriouſly infected with; your re-

flections, however general and unapplied will, by being applicable, be thought perſonal, and levelled at thoſe people. This conſideration points out to you ſufficiently, not to be ſuſpicious and captious yourſelf, nor to ſuppoſe that things, becauſe they may, are therefore meant at you.

Telling ſtories and digreſſions.

Tell ſtories very ſeldom, and, abſolutely, never but where they are apt, and very ſhort. Omit every circumſtance that is not material, and beware of digreſſions. To have frequent recourſe to narrative, betrays great want of imagination.

Seizing people by the button.

Never hold any body by the button, or the hand, in order to be heard out; for, if people are not willing to hear

you, you had much better hold your tongue than them.

Long talkers and whiſperers.

Long talkers generally ſingle out some unfortunate man in company, to whiſper, or at leaſt, in a half voice, to convey a continuity of words to. This is exceſſively ill-bred, and, in ſome degree, a fraud; converſation-ſtock being a joint and common property. But, if one of theſe unmerciful talkers lays hold of you, hear him with patience, (and at leaſt ſeeming attention) if he is worth obliging; for nothing will oblige him more than a patient hearing, as nothing would hurt him more, than either to leave him in the midſt of his diſcourſe, or to diſcover your impatience under your affliction.

Inattention to perſons ſpeaking.

There is nothing ſo brutally ſhocking,

nor ſo little forgiven, as a ſeeming inattention to the perſon who is ſpeaking to you; and I have known many a man knocked down for a much ſlighter provocation than that inattention which I mean. I have ſeen many people, who while you are ſpeaking to them, inſtead of looking at, and attending to you, fix their eyes upon the ceiling, or ſome other part of the room, look out of the window, play with a dog, twirl their ſnuffbox, or pick their noſe. Nothing diſcovers a little, futile, frivolous mind more than this, and nothing is ſo offenſively ill-bred: it is an explicit declaration on your part, that ever the moſt trifling object deſerves your attention more than all that can be ſaid by the perſon who is ſpeaking to you. Judge of the ſentiments of hatred and reſentment, which ſuch treatment muſt excite in every breaſt where any degree of ſelf-love dwells. I repeat it again and again,

that ſort of vanity and ſelf-love is inſeparable from human nature, whatever may be its rank or condition; even your footman will ſooner forget and forgive a beating, than any manifeſt mark of ſlight and contempt. Be therefore, not only really, but ſeemingly and manifeſtly attentive to whoever ſpeaks to you.

Never interrupt any ſpeaker.

It is conſidered as the height of ill-manners to interrupt any perſon while ſpeaking, by ſpeaking yourſelf, or calling off the attention of the company to any new ſubject. This, however, every child knows.

Adopt, rather than give the ſubject.

Take, rather than give, the ſubject of the company you are in. If you have parts you will ſhew them, more or leſs upon every ſubject: and if you have not, you had better talk fillily upon a ſub-

ject of other people's, than of your own chooſing.

Conceal your learning from the company.

Never diſplay your learning, but on particular occaſions. Reſerve it for learned men, and let even theſe rather extort it from you, than appear forward to diſplay it. Hence you will be deemed modeſt, and reputed to poſſeſs more knowledge than you really have. Never ſeem wiſer or more learned than your company. The man who affects to diſplay his learning, will be frequently queſtioned; and if found ſuperficial, will be ridiculed and deſpiſed; if otherwiſe, he will be deemed a pedant. Nothing can leſſen real merit (which will always ſhew itſelf) in the opinion of the world, but an oſtentatious diſplay of it by its profeſſor.

Contradict with politeness.

When you oppose or contradict any person's assertion or opinion, let your manner, your air, your terms, and your tone of voice be soft and gentle, and that easily and naturally, not affectedly. Use palliatives when you contradict; such as, "I may be mistaken; I am not "sure, but I believe; I should rather think, etc." Finish any argument or dispute with some little good-humoured pleasantry, to shew that you are neither hurt yourselves, nor meant to hurt your antagonist; for an argument, kept up a good while, often occasions a temporary alienation on each side.

Avoid argument, if possible.

Avoid, as much as you can, in mixed companies, argumentative, polemical conversations; which certainly indispose, for a time, the contending par-

ties towards each other; and, if the controverſy grows warm and noiſy, endeavour to put an end to it by ſome genteel levity or joke.

Always debate with temper.

Arguments ſhould never be maintained with heat and clamour, though we believe or know ourſelves to be in the right; we ſhould give our opinions modeſtly and coolly, and if that will not do, endeavour to change the converſation, by ſaying, "We ſhall not be able to convince one "another, nor is it neceſſary that we "ſhould, ſo let us talk of ſomething "elſe."

Local propriety to be obſerved.

Remember that there is a local propriety to be obſerved in all companies; and that what is extremely proper in one company, may be, and often is, highly improper in another.

Jokes, Bons Mots, etc.

The jokes, Bons Mots, the little adventures which may do very well in one company, will ſeem flat and tedious when related in another. The particular characters, the habits, the cant of one company may give merit to a word, or a geſture, which would have none at all if diveſted of thoſe accidental circumſtances. Here people very commonly err; and fond of ſomething that has entertained them in one company and in certain circumſtances, repeat it with emphaſis in another, where it is either inſipid, or it may be, offenſive, by being ill-timed, or miſplaced. Nay, they often do it with this ſilly preamble: "I will tell you an "excellent thing;" or, "I will tell you "the beſt thing in the world." This raiſes expectations, which when abſolutely diſappointed, make the relator of this excellent thing look, very deſervedly, like a fool.

Egotiſm.

Upon all occaſions avoid ſpeaking of yourſelf if it be poſſible. Some, abruptly, ſpeak advantageouſly of themſelves, without either pretence or provocation. This is down-right impudence. Others proceed more artfully, as they imagine; forming accuſations againſt themſelves and complaining of calumnies which they never heard, in order to juſtify themſelves and exhibit a catalogue of their many virtues. "They acknowledge, indeed, "it may appear odd, that they ſhould "talk thus of themſelves; it is what they "have a great averſion to, and what they "could not have done if they had not "been thus unjuſtly and ſcandalouſly "abuſed." This thin veil of modeſty drawn before vanity, is much too tranſparent to conceal it, even from thoſe who have but a moderate ſhare of penetration.

Others go to work more modeſtly and more ſlily ſtill; they confeſs themſelves guilty of all the Cardinal Virtues, by firſt degrading them into weakneſſes, and then acknowledging their misfortune in being made up of thoſe weakneſſes. "They cannot ſee people labouring un- "der misfortunes, without ſympathizing "with, and endeavouring to help them. "They cannot ſee their fellow-creatures "in diſtreſs without relieving them; "though, truly, their circumſtances "cannot very well afford it. They cannot "avoid ſpeaking the truth, though they "acknowledge it to be ſometimes impru- "dent. In ſhort, they confeſs that, with "all theſe weakneſſes, they are not fit "to live in the world, much leſs to "proſper in it. But they are now too "old to purſue a contrary conduct, and "therefore they muſt rub on as well as "they can."

Though this may appear too ridiculous

and *outré* even for the ſtage, yet it is frequently met with upon the common ſtage of the world. This principle of vanity and pride is ſo ſtrong in human nature, that it deſcends even to the loweſt objects; and we often ſee people fiſhing for praiſe, where, admitting all they ſay to be true, no juſt praiſe is to be caught. One perhaps affirms, that he has rode poſt an hundred miles in ſix hours: probably, this is a falſehood; but, even ſuppoſing it to be true, what then? Why it muſt be admitted that he is a very good Poſt-boy, that is all. Another aſſerts, perhaps not without a few oaths, that he has drunk ſix or eight bottles of wine at a ſitting. It would be charitable to believe ſuch a man a liar; for, if we do not, we muſt certainly pronounce him a beaſt.

There are a thouſand ſuch follies and extravagancies which vanity draws people into, and which always defeat their own

purpoſe. The only method of avoiding theſe evils, is never to ſpeak of ourſelves; but when, in a narrative we are obliged to mention ourſelves, we ſhould take care not to drop a ſingle word that can directly, or indirectly, be conſtrued as fiſhing for applauſe. Be our characters what they will, they will be known; and nobody will take them upon our own words. Nothing that we can ſay ourſelves will varniſh our defects, or add luſtre to our perfections; but, on the contrary it will often make the former more glaring, and the latter obſcure. If we are ſilent upon our own merits, neither envy, indignation, nor ridicule, will obſtruct or allay the applauſe which we may really deſerve. But, if we are our own panegyriſts upon any occaſion, however artfully dreſſed or diſguiſed, every one will conſpire againſt us, and we ſhall be diſappointed of the very end we aim at.

Be not dark nor myſterious.

Take care never to ſeem dark and myſterious; which is not only a very unamiable character, but a very ſuſpicious one too: if you ſeem myſterious with others, they will be really ſo with you, and you will know nothing. The height of abilities is, to have a frank, open, and ingenious exteriour, with a prudent and reſerved interiour; to be upon your own guard, and yet, by a ſeeming natural openneſs, to put people off of theirs. The majority of every company will avail themſelves, of every indiſcreet and unguarded expreſſion of yours, if they can turn it to their own advantage.

Look people in the face when ſpeaking.

Always look people in the face when you ſpeak to them; the not doing it is thought to imply conſcious guilt; be-

ſides that you loſe the advantage of obſerving, by their countenances, what impreſſion your diſcourſe makes upon them. In order to know people's real ſentiments, I truſt much more to my eyes than to my ears; for they can ſay whatever they have a mind I ſhould hear; but they can ſeldom help looking what they have no intention that I ſhould know.

Scandal.

Private ſcandal ſhould never be received nor retailed willingly; for though the defamation of others may, for the preſent, gratify the malignity or the pride of our hearts, yet cool reflection will draw very diſadvantageous concluſions from ſuch a diſpoſition. In ſcandal, as in robbery, the receiver is always thought as bad as the thief.

Never indulge general reflections.

Never, in converſation, attack whole

bodies of any kind; for you may thereby unneceſſarily make yourſelf a great number of enemies. Among women, as among men, there are good as well as bad, and it may be full as many, or more, good than among men. This rule holds as to lawyers, ſoldiers, parſons, courtiers, citizens, etc. They are all men, ſubject to the ſame paſſions and ſentiments, differing only in the manner, according to their ſeveral educations; and it would be as imprudent as unjuſt to attack any of them by the lump. Individuals forgive ſometimes, but bodies and ſocieties never do. Many young people think it very genteel and witty to abuſe the clergy, in which they are extremely miſtaken; ſince, in my opinion, parſons are very like men, and neither the better nor the worſe for wearing a black gown. All general reflections upon nations and ſocieties are the trite, thread-bare jokes of thoſe who ſet up

for wit without having any, and ſo have recourſe to common place. Judge of individuals from your own knowledge of them, and not from their ſex, profeſſion, or denomination.

Mimicry.

Mimicry, which is the common and favourite amuſement of little, low minds, is in the utmoſt contempt with great ones. It is the loweſt and moſt illiberal of all buffoonery. We ſhould neither practiſe it, nor applaud it in others. Beſides that, the perſon mimicked is inſulted; and, as I have often obſerved to you before, an inſult is never forgiven.

Swearing.

We may frequently hear ſome people in good company, interlard their converſation with oaths by way of embelliſhment, as they ſuppoſe; but we muſt obſerve too, that thoſe who do ſo, are

never thoſe who contribute, in any degree, to give that company the denomination of good company. They are generally people of low education; for ſwearing, without having a ſingle temptation to plead, is as ſilly, and as illiberal, as it is wicked.

Sneering.

Whatever we ſay, in company, if we ſay it with a ſupercilous, Cynical face or an embaraſſed countenance, or a ſilly diſconcerted grin, it will be ill received. If we mutter it, or utter it indiſtinctly, and ungracefully, it will be ſtill worſe received.

Talk not of your own nor other perſon's private affairs.

Never talk of your own or other people's domeſtic affairs; yours are nothing to them, but tedious, theirs are nothing to you. It is a tender ſubject, and it is

a chance if you do not touch ſomebody or other's ſore place. In this caſe, there is no truſting to ſpecious appearances, which are often too contrary to the real ſituation of things between men and their wives, parents and their children, ſeeming friends, etc. that, with the beſt intentions of the world, we very often make ſome very diſagreeable blunders.

Explicitneſs.

Nothing makes a man look ſillier, in company, than a joke or pleaſantry not reliſhed, or not underſtood; and, if he meets with a profound ſilence when he expected a general applauſe; or, what is ſtill worſe, if he is deſired to explain the joke or Bon Mot, his awkward and embarraſſed ſituation is eaſier imagined than deſcribed.

Secrecy.

Be careful how you repeat in one com-

pany what you hear in another. Things ſeemingly indifferent may, by circulation, have much graver conſequences than may be imagined. There is a kind of general tacit truſt in converſation, by which a man is engaged not to report any thing out of it, though he is not immediately enjoined ſecrecy. A retailer of this kind draws himſelf into a thouſand ſcrapes and diſcuſſions, and is ſhily and indifferently received wherever he goes.

Adapt your converſation to the company.

Always adapt your converſation to the people you are converſing with; for I ſuppoſe you would not talk upon the ſame ſubject, and in the ſame manner, to a biſhop, a philoſopher, a captain, and a woman.

Never ſuppoſe yourſelf the ſubject or laugh of the company.

People of an ordinary low education, when they happen to fall into good company, imagine themſelves the only object of its attention: if the company whiſpers, it is, to be ſure, concerning them; if they laugh, it is at them; and if any thing ambiguous, that by the moſt forced interpretation can be applied to them, happens to be ſaid, they are convinced that it was meant at them; upon which they grow out of countenance firſt, and then angry. This miſtake is very well ridiculed in the ſtratagem, where ſcrub ſays, "I am ſure they talked of me, "for they laughed conſumedly." A well-bred man thinks, but never ſeems to think, himſelf ſlighted, undervalued, or laughed at in company, unleſs where it is ſo plainly marked out, that his honour obliges him to reſent it in a proper

manner. On the contrary, a vulgar man is captious and jealous, eager and impetuous about trifles. He ſuſpects himſelf to be ſlighted, thinks every thing that is ſaid meant at him: if the company happens to laugh, he is perſuaded they laugh at him; he grows angry and teſty, ſays ſomething very impertinent, and draws himſelf into a ſcrape, by ſhewing what he calls a proper ſpirit, and aſſerting himſelf. The converſation of a vulgar man alſo always ſavours ſtrongly of the lowneſs of his education and company. It turns chiefly upon his domeſtic affairs, his ſervants, the excellent order he keeps in his own family and the little anecdotes of the neighbourhood; all which he relates with emphaſis, as intereſting matters. He is a man goſſip.

Seriouſneſs.

A certain degree of exteriour ſerioufneſs

in looks and motions gives dignity, without excluding wit and decent cheerfulneſs. A conſtant ſmirk upon the face, and a whiffling activity of the body, are ſtrong indications of futility.

ECONOMY.

A FOOL ſquanders away, without credit or advantage to himſelf, more than a man of ſenſe ſpends with both. The latter employs his money as he does his time, and never ſpends a ſhilling of the one, nor a minute of the other, but in ſomething that is either uſeful or rationally pleaſing to himſelf or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withſtand the charms of a toy-ſhop: ſnuff-boxes, watches, heads of canes, etc. are his deſtruction. His ſervants and tradeſmen conſpire with his

own indolence to cheat him; and, in a very little time, he is aſtoniſhed, in the midſt of all the ridiculous ſuperfluities, to find himſelf in want of all the real comforts and neceſſaries of life.

Without care and method, the largeſt fortune will not, and with them, almoſt the ſmalleſt will, ſupply all neceſſary expences. As far as you can poſſibly, pay ready money for every thing you buy, and avoid bills. Pay that money too yourſelf, and not through the hands of any ſervant; who always either ſtipulates poundage, or requires a preſent for his good word, as they call it. Where you muſt have bills (as for meat and drink, clothes, etc.) pay them regularly every month, and with your own hand. Never, from a miſtaken economy, buy a thing you do not want, becauſe it is cheap; or, from a filly pride, becauſe it is dear. Keep an account, in a book, of all that you receive, and of

all that you pay; for no man who knows what he receives, and what he pays, ever runs out. I do not mean that you ſhould keep an account of the ſhillings and half-crowns which you may ſpend in chair-hire, operas etc. they are unworthy of the time, and the ink, that they would conſume; leave ſuch *minuties* to dull, penny-wiſe fellows: but remember, in economy, as well as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones.

FRIENDSHIP.

YOUNG perſons have commonly an unguarded frankneſs about them, which makes them the eaſy prey and bubbles of the artful and the experienced: they look upon every knave, or fool, who tells them that he is their friend, to be

really ſo; and pay that profeſſion of ſimulated friendſhip with an indiſcreet and unbounded confidence always to their loſs, often to their ruin. Beware of theſe proffered friendſhips. Receive them with great civility, but with great incredulity too; and pay them with compliments, but not with confidence. Do not ſuppoſe that people become friends at firſt ſight or even upon a ſhort acquaintance. Real friendſhip is a ſlow grower, and never thrives, unleſs ingrafted upon a ſtock of known and reciprocal merit.

There is another kind of nominal friendſhip among young people, which is warm for the time, but luckily of ſhort duration. This friendſhip is haſtily produced, by their being accidentally thrown together, and purſuing the ſame courſe of riot and debauchery. A fine friendſhip, truly! and well cemented with drunkenneſs and lewdneſs. It ſhould rather be called a conſpiracy againſt morals

and good manners, and be puniſhed as ſuch by the civil magiſtrate. However, they have the impudence, and the folly, to call this confederacy a friendſhip. They lend one another money, for bad purpoſes; they engage in quarrels, offenſive and defenſive, for their accomplices; they tell one another all they know, and often more too; when, of a ſudden, ſome accident diſperſes them, and they think no more of each other, unleſs it be to betray and laugh at their imprudent confidence.

When a man uſes ſtrong proteſtations or oaths to make you believe a thing, which is of itſelf ſo probable that the bare ſaying of it would be ſufficient, depend upon it he deceives you, and is highly intereſted in making you believe it, or elſe he would not take ſo much pains.

Remember to make a great difference between companions and friends; for a very complaiſant and agreeable compa-

nion may, and often does, prove a very improper and a very dangerous friend. People will, in a great degree, form their opinion of you, upon that which they have of your friends; and there is a Spaniſh proverb which ſays, very juſtly, "Tell me who you live with, and I "will tell you who you are." One may fairly ſuppoſe that a man who makes a knave or a fool his friend, has ſomething very bad to do, or to conceal. But, at the ſame time that you carefully decline the friendſhip of knaves and fools, if it can be called friendſhip, there is no occaſion to make either of them your enemies, wantonly and unprovoked; for they are numerous bodies; and I would rather chooſe a ſecure neutrality, than alliance, or war, with either of them. You may be a declared enemy to their vices and follies, without being marked out by them as a perſonal one. Their enmity is the next dangerous thing to their

friendſhip —Have a real reſerve with almoſt every body; and have a ſeeming reſerve with almoſt nobody; for it is very diſagreeable to ſeem reſerved, and very dangerous not to be ſo. Few people find the true medium; many are ridiculouſly myſterious and reſerved upon trifles; and many imprudently communicative of all they know.

GOOD-BREEDING.

GOOD-BREEDING has been very juſtly defined to be "the reſult of much "good ſenſe, ſome good-nature, and a "little ſelf-denial for the ſake of others, "and with a view to obtain the ſame "indulgence from them."

Good-breeding alone can prepoſſeſs people in our favour at firſt ſight; more time being neceſſary to diſcover greater talents. Good-breeding, however, does

not conſiſt in low bows, and formal ceremony, but in an eaſy, civil, and reſpectable behaviour.

Indeed, good ſenſe, in many caſes, muſt determine good-breeding; for what would be civil at one time, and to one perſon, would be rude at another time, and to another perſon: there are, however, ſome general rules of good breeding. As for example: To anſwer only yes, or no, to any perſon, without adding Sir, My Lord, or Madam, (as it may happen) is always extremely rude; and it is equally ſo not to give proper attention and a civil anſwer, when ſpoken to: ſuch behaviour convinces the perſon who is ſpeaking to us, that we deſpiſe him, and do not think him worthy of our attention, or an anſwer.

A well-bred perſon will take care to anſwer with complaiſance when he is ſpoken to; will place himſelf at the lower end of the table, unleſs bid to go

higher; will firſt drink to the lady of the houſe, and then to the maſter; he will not eat awkwardly or dirtly, nor ſit when others ſtand; and he will do all this with an air of complaiſance, and not with a grave ill-natured look, as if he did it all unwillingly.

There is nothing more difficult to attain, or ſo neceſſary to poſſeſs, as perfect good-breeding; which is equally inconſiſtent with a ſtiff formality, an impertinent forwardneſs, and an awkward baſhfulneſs. A little ceremony is ſometimes neceſſary, a certain degree of firmneſs is abſolutely ſo: and an awkward modeſty is extremely unbecoming.

Virtue and learning, like gold, have their intrinſic value; but, if they are not poliſhed, they certainly loſe a great deal of their luſtre: and even poliſhed braſs will paſs upon more people than rough gold. What a number of ſins does the cheerful, eaſy, good-breeding of the French frequently cover!

My Lord Bacon ſays, "That a pleaſ-"ing figure is a perpetual letter of re-"commendation." It is certainly an agree-able fore-runner of merit, and ſmooths the way for it.

A man of good breeding ſhould be acquainted with the forms and particu-lar cuſtoms of Courts. At Vienna, men always make courteſies, inſtead of bows, to the Emperour; in France, nobody bows to the King, or kiſſes his hand; but, in Spain and England, bows are made, and hands are kiſſed. Thus every Court has ſome peculiarity, which thoſe who viſit them ought previouſly to inform themſelves of, to avoid blunders and awkwardneſſes.

Very few, ſcarcely any, are wanting in the reſpect which they ſhould ſhew to thoſe whom they acknowledge to be infinitely their ſuperiours. The man of faſhion, and of the world, expreſſes it in its fulleſt extent; but naturally eaſily,

and without concern: whereas a man, who is not uſed to keep good company, expreſſes it awkwardly: one ſees that he is not uſed to, and that it coſts him a great deal: but I never ſaw the worſt-bred man living, guilty of lolling, whiſtling, ſcratching his head, and ſuch-like indecencies, in company that he reſpected. In ſuch companies, therefore, the only point to be attended to is, to ſhew that reſpect, which every body means to ſhew, in an eaſy, unembarraſſed, and graceful manner.

In mixed companies, whoever is admitted to make part of them, is, for the time at leaſt, ſuppoſed to be upon a footing of equality with the reſt; and conſequently, every one claims, and very juſtly, every mark of civility and good-breeding. Eaſe is allowed, but careleſſneſs and negligence are ſtrictly forbidden. If a man accoſts you, and talks to you ever ſo dully or frivolouſly;

it is worſe than rudeneſs, it is brutality, to ſhew him, by a manifeſt inattention to what he ſays, that you think him a fool or a blockhead, and not worth hearing. It is much more ſo with regard to women; who, of whatever rank they are, are intitled, in conſideration of their ſex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, diſlikes, preferences, antipathies, fancies, whims, and even impertinencies, muſt be officiouſly attended to, flattered, and, if poſſible, gueſſed at and anticipated, by a well-bred man. You muſt never uſurp to yourſelf thoſe conveniencies and *agrémens* which are of common right; ſuch as the beſt places, the beſt diſhes etc.; but, on the contrary, always decline them yourſelf, and offer them to others; who, in their turns, will offer them to you; ſo that, upon the whole, you will, in your turn, enjoy your ſhare of common right.

The third ſort, of good-breeding is local, and is variouſly modified, in not only different countries, but in different towns of the ſame country. But it muſt be founded upon the two former ſorts; they are the matter, to which, in this caſe, Faſhion and Cuſtom only give the different ſhapes and impreſſions. Whoever has the two firſt ſorts, will eaſily acquire this third ſort of good-breeding, which depends ſingly upon attention and obſervation. It is properly the poliſh, the luſtre, the laſt finiſhing ſtrokes of good-breeding. A man of ſenſe therefore, carefully attends to the local manners of the reſpective places where he is, and takes for his models thoſe perſons whom he obſerves to be at the head of the faſhion and good-breeding. He watches how they addreſs themſelves to their ſuperiours, how they accoſt their equals, and how they treat their inferiours; and lets none of thoſe little niceties eſcape him;

which are to good-breeding, what the laſt delicate and maſterly touches are to a good picture, and which the vulgar have no notion of, but by which good judges diſtinguiſh the maſter. He attends even to their air, dreſs, and motions, and imitates them liberally, and not ſervilely; he copies, but does not mimic. Theſe perſonal graces are of very great conſequence. They anticipate the ſentiments, before merit can engage the underſtanding; they captivate the heart, and give riſe, I believe, to the extravagant notions of Charms and Philters. Their effects were ſo ſurpriſing, that they were reckoned ſupernatural.

In ſhort, as it is neceſſary to poſſeſs learning, honour, and virtue, to gain the eſteem and admiration of mankind, ſo politeneſs and good-breeding are equally neceſſary to render us agreeable in converſation, and common life. Great talents are above the generality of the

world, who neither poſſeſs them themſelves, nor are competent judges of them in others: but all are judges of the leſſer talents, ſuch as civility, affability, and an agreeable addreſs and manner; becauſe they feel the good effects of them, as making ſociety eaſy and agreeable.

To conclude, be aſſured that the profoundeſt learning, without good-breeding, is unwelcome and tireſome pedantry; that a man, who is not perfectly well-bred, is unfit for good-company, and unwelcome in it; and that a man, who is not well-bred, is full as unfit for buſineſs as for company.

Make, then, good-breeding the great object of your thoughts and actions. Obſerve carefully the behaviour and manners of thoſe who are diſtinguiſhed by their good-breeding; imitate, nay, endeavour to excell that you may at leaſt reach them; and be convinced that good-

breeding is, to all worldly qualifications, what charity is to all chriſtian virtues. Obſerve how it adorns merit, and how often it covers the want of it.

GRACES.

Art of pleaſing.

THE deſire of pleaſing is at leaſt half the art of doing it; the reſt depends only upon the manner, which attention, obſervation, and frequenting good company will teach. Thoſe who are lazy, careleſs, and indifferent whether they pleaſe or not, we may depend upon it, will never pleaſe. The art of pleaſing is a very neceſſary one to poſſeſs; but a very difficult one to acquire. To do as one would be done by, is the ſureſt method of pleaſing. Obſerve carefully what pleaſes us in others, and probably the

ſame things in us will pleaſe others. If we are pleaſed with complaiſance and attention of others to our humours, our taſtes, or our weakneſſes; the ſame complaiſance and attention on our parts to theirs, will equally pleaſe them. Let us be ſerious, gay, or even trifling, as we find the preſent humour of the company; this is an attention due from every individual to the majority. The art of pleaſing cannot be reduced to a receipt; if it could, that receipt would be worth purchaſing at any price. Good ſenſe and good nature are the principal ingredients; and our own obſervation, and the good advice of others, muſt give the right colour and taſte to it.

The graces of the perſon, the countenance, and the way of ſpeaking, are eſſential things; the very ſame thing, ſaid by a genteel perſon, in an engaging way, and gracefully and diſtinctly ſpoken, would pleaſe; which would ſhock

if muttered out by an awkward figure, with a ſullen ſerious countenance. The Poets repreſent Venus as attended by the three Graces, to intimate, that even beauty will not do without. Minerva ought to have three alſo; for, without them, learning has few attractions.

If we examine ourſelves ſeriouſly, why particular people pleaſe and engage us, more than others of equal merit; we ſhall always find that it is becauſe the former have the graces, and the latter not. I have known many a woman, with an exact ſhape, and a ſymmetrical aſſemblage of beautiful features, pleaſe nobody; while others, with very moderate ſhapes and features, have charmed every body. It is certain that Venus will not charm ſo much without her attendant Graces, as they will without her. Among men, how often has the moſt ſolid merit been neglected, unwelcome, or even rejected for want of them? while ſlimſy

parts, little knowledge, and leſs merit, introduced by the Graces, have been received, cheriſhed, and admired.

We proceed now to inveſtigate what theſe Graces are, and to give ſome inſtructions for acquiring them.

Addreſs.

A man's fortune is frequently decided for ever by his firſt addreſs. If it is pleaſing, people are hurried involuntarily into a perſuaſion that he has a merit, which poſſibly he has not; as on the other hand, if it is ungraceful, they are immediately prejudiced againſt him, and unwilling to allow him the merit which, it may be, he has. The worſt-bred man in Europe, ſhould a Lady drop her fan, would certainly take it up and give it to her: the beſt bred man in Europe could do no more. The difference, however, would be conſiderable; the latter would pleaſe by his graceful addreſs in

preſenting it; the former would be laughed at for doing it awkwardly The carriage of a gentleman ſhould be genteel, and his motions graceful. He ſhould be particularly careful of his manner and addreſs, when he preſents himſelf in company. Let them be reſpectful without meanneſs, eaſy without too much familiarity, genteel without affection, and inſinuating without any ſeeming art or deſign. Men as well as women are much oftener led by their hearts than by their underſtandings. The way to the heart is, through the ſenſes; pleaſe their eyes and their ears, and the work is half done.

Choice of amuſements.

A gentleman always attends even to the *choice* of his amuſements. If at cards he will not play at cribbage, all-fours, or putt; or in ſports of exerciſe, be ſeen at ſkittles, foot-ball, leap-frog, cricket,

driving of coaches, etc. for he knows that ſuch an imitation of the manners of the Mob, will indelibly ſtamp him with vulgarity. I cannot likewiſe avoid calling playing upon any muſical inſtrument illiberal in a gentleman. Muſic is uſually reckoned one of the liberal arts, and not unjuſtly; but a man of faſhion who is ſeen piping or fiddling at a concert degrades his own dignity. If you love muſic, hear it; pay fiddlers to play to you, but never fiddle yourſelf. It makes a gentleman appear frivolous and contemptible, leads him frequently into bad company, and waſtes that time which might otherwiſe be well employed.

Carving.

However trifling ſome things may ſeem, they are no longer ſo, when above half the world thinks them otherwiſe. Carving, as is occurs at leaſt once in every day, is not below our notice. We ſhould

uſe ourſelves to carve adroitly and genteelly, without hacking half an hour acroſs a bone, without beſpattering the company with the ſauce, and without overturning the glaſſes into your neighbour's pockets. To be awkward in this particular, is extremely diſagreeable and ridiculous. It is eaſily avoided by a little attention and uſe; and a man who tells you gravely that he cannot carve, may as well tell you that he can't blow his *noſe*; it is both as eaſy and as neceſſary.

Chit chat.

Study to acquire that faſhionable kind of *ſmall talk*, or *chit chat*, which prevails in all polite aſſemblies, and which, trifling as it may appear, is of uſe in mixed companies, and at table. It turns upon the public events of Europe, and then is at its beſt; very often upon the number, the goodneſs, or badneſs, the diſcipline, or the cloathing of the troops

of different princes; ſometimes upon the families, the marriages, the relations of princes, and conſiderable people; and, ſometimes, the magnificence of public entertainments, balls, maſquerades, etc. Upon ſuch occaſions, likewiſe, it is not amiſs to know how to *parler cuiſine*, and to be able to diſſert upon the growth and flavour of wines. Theſe, it is true, are very little things; but they are little things that occur very often, and therefore ſhould be ſaid *avec gentilleſſe, et grâce.*

Cleanlineſs.

The perſon ſhould be accurately clean; the teeth, hands, and nails, ſhould be particularly ſo: a dirty mouth has real ill conſequences to the owner, for it infallibly cauſes the decay as well as the intolerable pain of the teeth; and is very offenſive, for it will moſt inevitably ſtink. Nothing looks more ordinary, vulgar,

and illiberal, than dirty hands and ugly, uneven, and ragged nails: the ends of which ſhould be kept ſmooth and clean (not tipped with black), and ſmall ſegments of circles; and every time that the hands are wiped, rub the ſkin round the nails backwards, that it may not grow up, and ſhorten them too much. Upon no account whatever put your fingers in your noſe or ears. It is the moſt ſhocking, naſty, vulgar rudeneſs, that can be offered to company. The ears ſhould be waſhed well every morning, and in blowing the noſe, never look at it afterwards.

Theſe things may, perhaps, appear too inſignificant to be mentioned; but when it is remembered that a thouſand little nameleſs things, which every one feels but no one can deſcribe, conſpire to form that whole of pleaſing, I think we ought not to call them trifling. Beſides, a clean ſhirt and a clean perſon are as neceſſary to health, as not to of-

fend other people. I have ever held it as a maxim, and which I have lived to ſee verified, That a man who is negligent at twenty, will be a ſloven at forty, and intolerable at fifty years of age.

Compliments.

Attend to the compliments of congratulation, or condolence, that you hear a well-bred man make to his ſuperiours, to his equals, and to his inferiours; watch even his countenance and his tone of voice, for they all conſpire in the main point of pleaſing. There is a certain diſtinguiſhing diction of a man of faſhion: he will not be content himſelf with ſaying like John Trott, to a new-married man, "Sir, I wiſh you much joy;" or to a man who has loſt his ſon, "Sir, I "am ſorry for your loſs;" and both with a countenance equally unmoved: but he will ſay in effect the ſame thing, in a more elegant and leſs trivial manner.

and with a countenance adapted to the occaſion. He will advance with warmth, vivacity, and a cheerful countenance, to the new-married man, and embracing him, perhaps ſay to him, "If you do "juſtice to my attachment to you, you "will judge of the joy that I feel upon "this occaſion, better than I can expreſs "it, etc."; to the other in affliction he will advance ſlowly, with a grave compoſure of countenance, in a more deliberate manner, and with a lower voice perhaps ſay, "I hope you do me the "juſtice to be convinced, that I feel what-"ever you feel, and ſhall ever be affect-"ed where you are concerned."

Diction.

There is a certain language of converſation, a faſhionable diction, of which every gentleman ought to be perfectly maſter, in whatever language he ſpeaks. The French attend to it carefully; and

with great reaſon; and their language, which is a language of phraſes, helps them out exceedingly. That delicacy of diction is characteriſtical of a man of faſhion and good company.

Dreſs and Dancing.

Dreſs is one of the various ingredients that contribute to the art of pleaſing, and therefore an object of ſome attention; for we cannot help forming ſome opinion of a man's ſenſe and character from his dreſs. All affectation in dreſs, implies a flaw in the underſtanding. Men of ſenſe carefully avoid any particular character in their dreſs; they are accurately clean for their own ſake, but all the reſt is for the ſake of other people. A man ſhould dreſs as well, and in the ſame manner, as the people of ſenſe and faſhion of the place where he is: if he dreſſes more than they, he is a fop; if he dreſſes leſs, he is unpardonably neg-

ligent: but, of the two, a young fellow ſhould be rather too much than too little dreſſed; the exceſs of that ſide will wear off, with a little age and reflection.

The difference in dreſs between a man and a fop, is, that the fop values himſelf upon his dreſs; and the man of ſenſe laughs at it, at the ſame time that he knows he muſt not neglect it. There are a thouſand fooliſh cuſtoms of this kind, which, as they are not criminal, muſt be complied with, and even cheerfully, by men of ſenſe. Diogenes the Cynic was a wiſe man for deſpiſing them, but a fool for ſhewing it.

We ſhould not attempt to rival, or to excel a fop in dreſs, but it is neceſſary to dreſs to avoid ſingularity, and ridicule. Great care ſhould be taken to be always dreſſed like the reaſonable people of our own age in the place where we are, whoſe dreſs is never ſpoken

of one way or another, as neither too negligent, or too much ſtudied.

Awkwardneſs of carriage is very alienating, and a total negligence of dreſs and air, an impertinent inſult upon cuſtom and faſhion. Women have great influence as to a man's faſhionable character; and an awkward man will never have their votes, which are very numerous, and oftener counted than weighed.

When we are once well-dreſſed for the day, we ſhould think no more of it afterwards; and, without any ſtiffneſs for fear of diſcompoſing that dreſs we ſhould be as eaſy and natural as if we had no clothes on at all.

Dancing, likewiſe, though a ſilly trifling thing, is one of thoſe eſtabliſhed follies which people of ſenſe are ſometimes obliged to conform to; and if they do, they ſhould be able to perform it well.

In dancing, the motion of the arms

ſhould be particularly attended to, as theſe decide a man's being genteel or otherwiſe, more than any other part of the body. A twiſt or ſtiffneſs in the wriſt will make any man look awkward. If a man dances well from the waiſt upwards, wears his hat well and moves his head properly, he dances well. Coming into a room, and preſenting yourſelf to a company ſhould be alſo attended to, as this always gives the firſt impreſſion, which is often indelible. Thoſe who preſent themſelves well, have a certain dignity in their air, which, without the leaſt ſeeming mixture of pride, at once engages and is reſpected.

Drinking of healths.

Drinking of healths is now growing out of faſhion, and is deemed unpolite in good company. Cuſtom once had rendered it univerſal, but the improved manners of the age now conſider it as

abſurd and vulgar. What can be more rude or ridiculous than to interrupt perſons at their meals with an unneceſſary compliment? Abſtain then from this ſilly cuſtom where you find it diſuſed, and uſe it only at thoſe tables where it continues general.

Aſſurance.

A ſteady aſſurance is too often improperly ſtyled impudence. For my part, I ſee no impudence, but on the contrary, infinite utility and advantage, in preſenting one's ſelf with the ſame coolneſs and unconcern, in any, and every company: till one can do that, I am very ſure that one can never preſent one's ſelf well. Whatever is done under concern and embarraſſment, muſt be ill done; and, till a man is abſolutely eaſy and unconcerned in every company, he will never be thought to have kept good, nor be very welcome in it. Aſſur-

ance and intrepidity, under the white banner of ſeeming modeſty, clear the way to merit, that would otherwiſe be diſcouraged by difficulties in its journey; whereas barefaced impudence is the noiſy and bluſtering harbinger of a worthleſs and ſenſeleſs uſurper.

Hurry.

A Man of ſenſe may be in haſte, but can never be in a hurry, becauſe he knows, that whatever he does in a hurry he muſt neceſſarily do very ill. He may be in haſte to diſpatch an affair, but he will take care not to let that haſte hinder his doing it well. Little minds are in a hurry, when the object proves (as it commonly does) too big for them; they run, they hare, they puzzle, confound and perplex themſelves; they want to do every thing at once, and never do it at all. But a man of ſenſe takes the time neceſſary for doing the thing he is

about well; and his haſte to diſpatch a buſineſs only appears by the continuity of his application to it: he purſues it with a cool ſteadineſs, and finiſhes it before he begins any other.

Laughter.

Frequent and loud laughter is the characteriſtic of folly and ill-manners: it is the manner in which the mob expreſs their ſilly joy at ſilly things; and they call it being merry. In my mind, there is nothing ſo illiberal, and ſo ill-bred, as audible laughter. True wit, or ſenſe, never yet made any body laugh; they are above it: they pleaſe the mind, and give a cheerfulneſs to the countenance. But it is low buffoonery, or ſilly accidents, that always excite laughter; and that is what people of ſenſe and breeding ſhould ſhew themſelves above. A man's going to ſit down in the ſuppoſition that he has a chair behind him,

and falling down upon his breech for want of one, ſets a whole company a laughing, when all the wit in the world would not do it; a plain proof, in my mind, how low and unbecoming a thing laughter is. Not to mention the diſagreeable noiſe that it makes, and the ſhocking diſtortion of the face that it occaſions.

Many people, at firſt from awkwardneſs, have got a very ſilly and diſagreeable trick of laughing whenever they ſpeak: and I know men of very good parts, who cannot ſay the commoneſt thing without laughing; which makes thoſe who do not know them, take them at firſt for natural fools.

Letter-Writing.

It is of the utmoſt importance to write letters well; as this is a talent which daily occurs, as well in buſineſs as in pleaſure: and inaccuracies in ortho-

graphy, or in style, are never pardoned but in ladies, nor is it hardly pardonable in them. The Epistles of Cicero are the most perfect models of good-writing.

Letters should be easy and natural, and convey to the persons to whom we send them, just what we would say to those persons if we were present with them.

The best models of Letter-Writing are Cicero, Cardinal d'Ossat, Madame Sevigné, and Comte Bussy Rabutin. Cicero's Epistles to Atticus, and to his familiar friends are the best examples in the friendly and familiar style. The simplicity and clearness of the Letters of Cardinal d'Ossat, shew how letters of business ought to be written. For gay and amusing letters, there are none that equal Comte Bussy's, and Madame Sevigné's. They are so natural, that they seem to be the extempore conversations of two people of wit, rather than letters.

Neatneſs in folding up, ſealing, and directing letters, is by no means to be neglected. There is ſomething in the exteriour, even of a letter, that may pleaſe or diſpleaſe, and conſequently deſerves ſome attention.

Nick-name.

There is nothing that a young man at his firſt appearance in the world, has more reaſon to dread, and therefore ſhould take more pains to avoid, than having any ridicule fixed on him. In the opinion even of the moſt rational men, it will degrade him, but ruin him with the reſt. Many a man has been undone by acquiring a ridiculous nick-name. The cauſes of nick-names among well-bred men, are generally the little defects in manner, elocution, air or addreſs. To have the appellation of muttering, awkward, ill-bred, abſent, left-legged, annexed always to your name,

would injure you more than you imagine; avoid then theſe little defects, and you may ſet ridicule at defiance.

Pronunciation and ſpeaking.

To acquire a graceful utterance, read aloud to ſome friend every day, and beg of him to interrupt and correct you when you read too faſt, do not obſerve the proper ſtops, lay a wrong emphaſis, or utter your words unintelligibly. You may even read aloud to yourſelf, and tune your utterance to your own ear. Take care to open your teeth when you read or ſpeak, and articulate every word diſtinctly; which laſt cannot be done but by ſounding the final letter. But above all, ſtudy to vary your voice according to the ſubject, and avoid a monotony. Daily attention to theſe articles will, in a little time, render them eaſy and habitual to you.

The voice and manner of ſpeaking,

too, are not to be neglected: ſome people almoſt ſhut their mouths when they ſpeak, and mutter ſo, that they are not to be underſtood; others ſpeak ſo faſt, and ſputter, that they are not to be underſtood neither: ſome always ſpeak as if they were talking to deaf people, and others ſo low, that one cannot hear them. All theſe habits are awkward and diſagreeable, and are to be avoided by attention: they are the diſtinguiſhing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how neceſſary it is to mind all theſe little things; for I have ſeen many people, with great talents, ill-received, for want of having theſe talents; and others well received, only from their little talents and who had no great ones.

Spelling.

Orthography, or ſpelling well, is ſo

abſolutely neceſſary for a man of letters, or a gentleman, that one falſe ſpelling may fix a ridicule on him for the remainder of his life. Reading careſully will contribute, in a great meaſure, to preſerve you from expoſing yourſelf by falſe ſpelling; for books are generally well-ſpelled, according to the orthography of the times. Sometimes words, indeed, are ſpelled differently by different authors, but thoſe inſtances are rare; and where there is only one way of ſpelling a word, ſhould you ſpell it wrong, you will be ſure to be ridiculed. Nay, a *woman* of a tolerable education would deſpiſe and laugh at her lover, if he ſhould ſend her an ill-ſpelled *billet doux*.

Style.

Style is the dreſs of thoughts; and let them be ever ſo juſt, if your ſtyle is homely, coarſe, and vulgar, they will appear to as much diſadvantage, and

be as ill received, as your perſon, though ever ſo well proportioned, would, if dreſſed in rags, dirt, and tatters. It is not every underſtanding that can judge of matter; but every ear can and does judge, more or leſs, of ſtyle.

Mind your diction, in whatever language you either write or ſpeak; contract a habit of correctneſs and elegance. Conſider your ſtyle, even in the freeſt converſation, and moſt familiar letters. After, at leaſt, if not before you have ſaid a thing, reflect if you could not have ſaid it better.

Writing.

Every man who has the uſe of his eyes and his right hand, can write whatever hand he pleaſes. Nothing is ſo ungentleman-like as a ſchool-boy's ſcrawl. I do not deſire you to write a ſtiff formal hand, like that of a ſchool-maſter, but a genteel, legible and liberal cha-

racter, and to be able to write quick. As to the correctneſs and elegancy of your writing, attention to grammar does the one, and to the beſt authors the other. Epiſtolary correſpondence ſhould be eaſy and natural, and convey to the perſons juſt what we would ſay if we were with them.

Vulgar expreſſions.

Vulgariſm in language is a certain characteriſtic of bad company, and a bad education. Proverbial expreſſions, and trite ſayings, are the flowers of the rhetoric of a vulgar man. Would he ſay, that men differ in their taſtes; he both ſupports and adorns that opinion, by the good old ſaying, as he reſpectfully calls it, "What is one man's meat, "is another man's poiſon." If any body attempts being *ſmart*, as he calls it, upon him; he gives them *tit for tat*, aye, that he does. He has always ſome

favourite word for the time being; which, for the ſake of uſing often, he commonly abuſes: ſuch as *vaſtly* angry, *vaſtly* kind, *vaſtly* handſome, and *vaſtly* ugly. Even his pronunciation of proper words, carries the mark of the beaſt along with it. He calls the earth *yearth*; he is *obleiged*, not *obliged* to you. He goes *to wards*, and not *towards* ſuch a place. He ſometimes affects hard words, by way of ornament, which he always mangles like a learned woman. A man of faſhion never has recourſe to proverbs, and vulgar aphoriſms; uſes neither favourite words, nor hard words; but takes great care to ſpeak very correctly and grammatically, and to pronounce properly; that is, according to the uſage of the beſt companies.

Cautions againſt ſundry odd habits.

Humming a tune within ourſelves, drumming with our fingers, making a

noiſe with our feet, and ſuch awkward habits, being all breaches of good manners, are therefore indications of our contempt for the perſons preſent, and conſequently ſhould not be practiſed.

Eating very quick, or very ſlow, is characteriſtic of vulgarity; the former infers poverty; the latter, if abroad, that you are diſguſted with your entertainment; and if at home, that you are rude enough to give your friends what you cannot eat yourſelf. Eating ſoup with your noſe in the plate, is alſo vulgar. So likewiſe is ſmelling to the meat while on the fork, before you put it in your mouth. If you diſlike what is ſent upon your plate, leave it; but never by ſmelling to, or examining it, appear to tax your friend with placing unwholeſome proviſions before you.

Spitting on the floor or carpet is a filthy practice, and which, were it to become general, would render it as ne-

ceſſary to change the carpets as the table-clothes. Not to add, it will induce our acquaintance to ſuppoſe that we have not been uſed to genteel furniture; for which reaſon alone, if for no other, a man of liberal education ſhould avoid it.

To conclude this article: Never walk faſt in the ſtreets, which is a mark of vulgarity, ill-befitting the character of a gentleman or a man of faſhion, though it may be tolerable in a tradeſman.

To ſtare any perſon full in the face, whom you may chance to meet, is an act alſo of ill-breeding; it would ſeem to beſpeak as if you ſaw ſomething wonderful in his appearance, and is therefore a tacit reprehenſion.

Keep yourſelf free, likewiſe, from all odd tricks or habits; ſuch as ſcratching yourſelf, putting your fingers to your mouth, noſe, and ears, thruſting out your tongue, ſnapping your fingers, biting your nails, rubbing your hands, ſighing

aloud, an affected ſhivering of your body, gaping, and many others, which I have noticed before; all which are imitations of the manners of the mob, and degrading to a gentleman.

KNOWLEDGE OF THE WORLD.

WE ſhould endeavour to hoard up, while we are young a great ſtock of knowledge; for though during that time of diſſipation, we may not have occaſion to ſpend much of it, yet a time will come when we ſhall want it to maintain us.

The knowledge of the world is only to be acquired in the world, and not in a cloſet. Books alone will never teach it you; but they will ſuggeſt many things to your obſervation, which might otherwiſe eſcape you; and your own obſervations upon mankind, when compared

with thoſe which you will find in books, will help you to fix the true point.

To know mankind well, requires full as much attention and application as to know books, and, it may be, more ſagacity and diſcernment. I am, at this time, acquainted with many elderly people, who have all paſſed their whole lives in the great world, but with ſuch levity and inattention, that they know no more of it now than they did at fifteen. Do not flatter yourſelf, therefore, with the thoughts that you can acquire this knowledge in the frivolous chit-chat of idle companies; no, you muſt go much deeper than that. Tou muſt look into people, as well as at them. Search therefore, with the greateſt care, into the characters of all thoſe whom you converſe with; endeavour to diſcover their predominant paſſions, their prevailing weakneſſes, their vanities, their follies, and their humours; with all the right

and wrong, wiſe and ſilly ſprings of human actions, which make ſuch inconſiſtent and whimſical beings of us rational creatures.

There are no perſons ſo inſignificant and inconſiderable, but may, ſome time or other, and in ſome thing or other, have it in their power to be of uſe to you; which they certainly will not, if you have once ſhewn them contempt. Wrongs are often forgiven, but contempt never is. Our pride remembers it for ever. Remember, therefore moſt carefully to conceal your contempt, however juſt, wherever you would not make an implacable enemy. Men are much more unwilling to have their weakneſſes and their imperfections known, than their crimes; and if you hint to a man that you think him ſilly, ignorant, or even ill-bred or awkward, he will hate you more, and longer, than if you tell him, plainly, that you think him a rogue.

Nothing is more inſulting, than to take pains to make a man feel a mortifying inferiority in knowledge, rank, fortune, etc.; in the firſt it is both ill-bred and ill-natured, and in the two latter articles, it is unjuſt, they not being in his power. Good-breeding and good-nature incline us rather to raiſe people up to ourſelves, than to mortify and depreſs them. Beſides, it is making ourſelves ſo many friends, inſtead of ſo many enemies. A conſtant attention to pleaſe, is a moſt neceſſary ingredient in the art of pleaſing: it flatters the ſelf-love of thoſe to whom it is ſhewn; it engages and captivates, more than things of much greater importance. Every man is, in ſome meaſure, obliged to diſcharge to ſocial duties of life; but theſe attentions are voluntary acts, the free-will offerings of good-breeding and good-nature; they are received, remembered, and returned as ſuch. Women, in par-

ticular, have a right to them; and any omiſſion, in that reſpect, is down-right ill-breeding.

We ſhould never yield to that temptation, which to moſt young men is very ſtrong, of expoſing other people's weakneſſes and infirmities, for the ſake either of diverting the company, or of ſhewing our own ſuperiority. We may, by that means, get the laugh on our ſide for the preſent, but we ſhall make enemies by it for ever, and even thoſe who laugh with us, will, upon reflection, fear and deſpiſe us: it is ill-natured, and a good heart deſires rather to conceal than expoſe other people's weakneſſes or misfortunes. If we have wit, we ſhould uſe it to pleaſe, and not to hurt: we may ſhine, like the ſun in the Temperate Zones, without ſcorching.

There are many inoffenſive arts which are neceſſary in the courſe of the world, and which he who practiſes the earlieſt,

will pleaſe the moſt, and riſe the ſooneſt. The ſpirits and vivacity of youth are apt to neglect them as uſeleſs, or reject them as troubleſome; but ſubſequent knowledge and experience of the world remind us of their importance commonly when it is too late. The principal of theſe things, is the maſtery of one's temper, and that coolneſs of mind, and ſerenity of countenance, which hinders us from diſcovering, by words, actions, or even looks, thoſe paſſions or ſentiments by which we are inwardly moved or agitated; and the diſcovery of which gives cooler and abler people ſuch infinite advantages over us, not only in great buſineſs, but in all the moſt common occurrences of life. A man who does not poſſeſs himſelf enough to hear diſagreeable things, without viſible marks of anger and change of countenance, or agreeable ones without ſudden burſts of joy, and expanſion of counte-

nance, is at the mercy of every artful knave, or pert coxcomb; the former will provoke or pleaſe you by deſign, to catch unguarded words or looks; by which he will eaſily decypher the ſecrets of your heart, of which you ſhould keep the key yourſelf, and truſt it with no man living. The latter will, by his abſurdity, and without intending it, produce the ſame diſcoveries, of which other people will avail themſelves.

If you find yourſelf ſubject to ſudden ſtarts of paſſion, or madneſs, (for I ſee no difference between them, but in their duration) reſolve within yourſelf, at leaſt, never to ſpeak one word while you feel that emotion within you.

In ſhort, make yourſelf abſolute maſter of your temper, and your countenance, ſo far, at leaſt, as that no viſible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means im-

poſſible; and, as a man of ſenſe never attemps impoſſibilities, on one hand, or the other, he is never diſcouraged by difficulties: on the contrary, he redoubles his induſtry and his diligence, he perſeveres, and infallibly prevails at laſt. In any point, which prudence bids you purſue, and which a manifeſt utility attends, let difficulties only animate your induſtry, not deter you from the purſuit. If one way has failed, try another; be active, perſevere, and you will conquer. Some people are to be reaſoned, ſome flattered, ſome intimidated, and ſome teazed into a thing; but, in general, all are to be brought into it at laſt, if ſkilfully applied to, properly managed, and indefatigably attacked in their ſeveral weak places. The time ſhould likewiſe be judiciouſly choſen: every man has his *mollia tempora*, but that is far from being all day long; and you would chooſe your time very ill,

if you applied to a man about one buſineſs, when his head was full of another, or when his heart was full of grief, anger, or any other diſagreeable ſentiment.

In order to judge of the inſide of others, ſtudy your own; for men in general are very much alike; and though one has one prevailing paſſion, and another has another, yet their operations are much the ſame: and whatever engages or diſguſts, pleaſes or offends you, in others, will, *mutatis mutandis*, engage, diſguſt, pleaſe, or offend others, in you. Obſerve, with the utmoſt attention, all the operations of your own mind, the nature of your paſſions, and the various motives that determine your will; and you may in a great degree know all mankind. For inſtance: Do you find yourſelf hurt and mortified, when another makes you feel his ſuperiority, and your own inferiority, in knowledge, parts, rank, or fortune? you will certainly

take great care not to make a perſon, whoſe good will, good word, intereſt, eſteem, or friendſhip, you would gain, feel that ſuperiority in you, in caſe you have it. If diſagreeable inſinuations, ſly ſneers, or repeated contradictions, teaze and irritate you, would you uſe them where you wiſhed to engage and pleaſe? Surely not: and I hope you wiſh to engage and pleaſe, almoſt univerſally. The temptation of ſaying a ſmart and witty thing, or *bon mot*, and the malicious applauſe with which it is commonly received, have made people who can ſay them, and ſtill oftener, people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When ſuch things, then, ſhall happen to be ſaid at your expenſe, (as ſometimes they certainly will) reflect ſeriouſly upon the ſentiments of uneaſineſs, anger, and reſentment, which they

excite in you; and conſider whether it can be prudent, by the ſame means, to excite the ſame ſentiments in others againſt you. It is a decided folly to loſe a friend for a jeſt; but, in my mind, is not a much leſs degree of folly, to make an enemy of an indifferent and neutral perſon, for the ſake of a *bon mot*. When things of this kind happen to be ſaid of you, the moſt prudent way is to ſeem not to ſuppoſe that they are meant at you, but to diſſemble and conceal whatever degree of anger you may feel inwardly; and, ſhould they be ſo plain that you cannot be ſuppoſed ignorant of their meaning, to join in the laugh of the company againſt yourſelf; acknowledge the hit to be a fair one, and the jeſt a good one, and play off the whole thing in ſeeming good humour; but by no means reply in the ſame way; which only ſhews that you are hurt, and publiſhes the victory which you might have

concealed. Should the thing ſaid, indeed, injure your honour, or moral character, remember there are but two alternatives for a gentleman and a man of parts—extreme politeneſs, or a duel.

If a man notoriouſly and deſignedly inſults and affronts you, knock him down; but if he only injures you, your beſt revenge is to be extremely civil to him in your outward behaviour, though at the ſame time you counterwork him, and return him the compliment, perhaps with intereſt. This is not perfidy nor diſſimulation: it would be ſo, if you were at the ſame time, to make profeſſions of eſteem and friendſhip to this man, which I by no means recommend, but, on the contrary, abhor. All acts of civility are, by common conſent, underſtood to be no more than a conformity to cuſtom, for the quiet and conveniency of ſociety, the *agrémens* of which are not to be diſturbed by pri-

vate dislikes and jealousies. Only women and little minds pout and spar for the entertainment of the company, that always laughs at, and never pities them. For my own part, though I would by no means give up any point to a competitor, yet I would pique myself upon shewing him rather more civility than to another man. In the first place, this behaviour infallibly makes all the laughers of your side, which is a considerable party; and in the next place, it certainly pleases the object of the competition, be it either man or woman; who never fail to say, upon such an occasion, that "they must own you have "behaved yourself very handsomely in "the whole affair."

In short, let this be one invariable rule of your conduct: Never to shew the least symptom of resentment, which you cannot, to a certain degree, gratify; but always to smile where you cannot

ſtrike. There would be no living in the world, if one could not conceal, and even diſſemble the juſt cauſes of reſentment, which one meets with every day in active and buſy life. Whoever cannot maſter his humour, ſhould leave the world and retire to ſome hermitage, in an unfrequented deſart. By ſhewing an unavailing and ſullen reſentment, you authorize the reſentment of thoſe who can hurt you, and whom you cannot hurt: and give them that very pretence, which perhaps they wiſhed for, of breaking with, and injuring you; whereas the contrary behaviour would lay them under the reſtraints of decency, at leaſt; and either ſhackle or expoſe their malice. Beſides, captiouſneſs, ſullenneſs, and pouting, are moſt exceedingly illiberal and vulgar.

Though men are all of one compoſition, the ſeveral ingredients are ſo differently proportioned in each individual,

that no two are exactly alike; and no one, at all times, like himſelf. The ableſt man will, ſometimes, do weak things; the proudeſt man, mean things; the honeſteſt man, ill things; and the wickedeſt man, good ones. Study individuals, then; and if you take (as you ought to do) their outlines from their prevailing paſſion, ſuſpend your laſt finiſhing ſtrokes till you have attended to and diſcovered the operations of their inferiour paſſions, appetites, and humours. A man's general character may be that of the honeſteſt man of the world: do not diſpute it; you might be thought envious or ill-natured: but, at the ſame time, do not take this probity upon truſt, to ſuch a degree as to put your life, fortune, or reputation, in his power. This honeſt man may happen to be your rival in power, in intereſt, or in love; three paſſions that often put honeſty to moſt ſevere trials, in which it is too often

caſt: but firſt analyſe this honeſt man yourſelf; and then only you will be able to judge, how far you may, or may not, with ſafety, truſt him.

If you would particularly gain the affection and friendſhip of particular people, whether men or women, endeavour to find out their predominant excellency, if they have one, and their prevailing weakneſs, which every body has; and do juſtice to the one, and ſomething more than juſtice to the other. Men have various objects in which they may excel, or at leaſt would be thought to excel; and, though they love to hear juſtice done to them, where they know that they excel, yet they are moſt and beſt flattered upon thoſe points where they wiſh to excel, and yet are doubtful whether they do or not. As for example: Cardinal Richelieu, who was undoubtedly the ableſt ſtateſman of his time, or perhaps of any other, had the idle vanity

of being thought the beſt poet too; he envied the great Corneille his reputation, and ordered a criticiſm to be written upon the CID. Thoſe therefore, who flattered ſkilfully, ſaid little to him of his abilities in ſtate affairs, or at leaſt but *en paſſant*, and as it might naturally occur. But the incenſe which they gave him, the ſmoke of which, they knew, would turn his head in their favour, was as a *bel Eſprit* and a poet. Why? Becauſe he was ſure of one excellency, and diſtruſtful as to the other.

You will eaſily diſcover every man's prevailing vanity, by obſerving his favourite topic of converſation; for every man talks moſt of what he has moſt a mind to be thought to excel in. Touch him but there, and you touch him to the quick.

Women have, in general, but one object, which is their beauty; upon which ſcarce any flattery is too groſs for them

to ſwallow. Nature has hardly formed a woman ugly enough to be inſenſible to flattery upon her perſon; if her face is ſo ſhocking, that ſhe muſt, in ſome degree, be conſcious of it, her figure and her air, ſhe truſts, make ample amends for it. If her figure is deformed, her face, ſhe thinks, counterbalances it. If they are both bad, ſhe comforts herſelf, that ſhe has graces, a certain manner, *je ne ſais quoi*, ſtill more engaging than beauty. This truth is evident, from the ſtudied and elaborate dreſs of the ugliest women in the world. An undoubted, uncontested, conſcious Beauty, is, of all women, the leaſt ſenſible of flattery upon that head; ſhe knows it is her due, and is therefore obliged to nobody for giving it her. She muſt be flattered upon her underſtanding; which, though ſhe may poſſibly not doubt of herſelf, yet ſhe ſuſpects that men may diſtruſt.

Do not miſtake me, and think that I mean to recommend to you abject and criminal flattery: no; flatter nobody's vices or crimes: on the contrary, abhor and diſcourage them. But there is no living in the world without a complaiſant indulgence for people's weakneſſes, and innocent, though ridiculous vanities. If a man has a mind to be thought wiſer, and a woman handſomer, than they really are, their error is a comfortable one to themſelves, and an innocent one with regard to other people; and I would rather make them my friends, by indulging them in it, than my enemies, by endeavouring (and that to no purpoſe) to undeceive them.

Suſpect, in general, thoſe who remarkably affect any one virtue; who raiſe it above all others, and who, in a manner, intimate that they poſſeſs it excluſively. I ſay ſuſpect them: for they are commonly impoſtors: but do not be

ſure that they are always ſo; for I have ſometimes known ſaints really religious, blufterers really brave, reformers of manners really honeſt, and prudes really chaſte. Pry into the receſſes of their hearts yourſelf, as far as you are able, and never implicitly adopt a character upon common fame: which though generally right as to the great outlines of characters, is always wrong in ſome particulars.

Be upon your guard againſt thoſe who, upon very ſlight acquaintance, obtrude their unaſked and unmerited friendſhip and confidence upon you: for they probably cram you with them only for their own eating: but, at the ſame time, do not roughly reject them upon that general ſuppoſition. Examine further, and ſee whether thoſe unexpected offers flow from a warm heart and a ſilly head, or from a deſigning head and a cold heart; for knavery and folly have often the ſame

ſymptoms. In the firſt caſe, there is no danger in accepting them, — *valeant quantum valere poſſunt.* In the latter caſe, it may be uſeful to ſeem to accept them, and artfully to turn the battery on him who raiſed it.

If a man uſes ſtrong oaths or proteſtations to make you believe a thing, which is of itſelf ſo likely and probable, that the bare ſaying of it would be ſufficient, depend upon it he lies, and is highly intereſted in making you believe it; or elſe he would not take ſo much pains.

There is an incontinency of friendſhip among young fellows, who are aſſociated by their mutual pleaſures only, which has, very frequently, bad conſequences. A parcel of warm hearts, and unexperienced heads, heated by convivial mirth, and poſſibly a little too much wine, vow, and really mean at the time, eternal friendſhips to each other, and indiſcreetly

pour out their whole ſouls in common, and without the leaſt reſerve. The confidences are as indiſcreetly repealed, as they were made; for new pleaſures, and new places, ſoon diſſolve this ill-cemented connexion; and then very ill uſes are made of theſe raſh confidences. Bear your part, however, in young companies; nay, excel, if you can, in all the ſocial and convivial joy and feſtivity that become youth. Truſt them with your love-tales, if you pleaſe; but keep your ſerious views ſecret. Truſt thoſe only to ſome tried friend, more experienced than yourſelf, and who, being in a different walk of life from you, is not likely to become your rival; for I would not adviſe you to depend ſo much upon the heroic virtue of mankind, as to hope, or believe, that your competitor will ever be your friend, as to the object of that competition.

A Seeming ignorance is very often a

most necessary part of wordly knowledge. It is, for instance, commonly adviseable to seem ignorant of what people offer to tell you; and when they say, Have not you heard of such a thing? to answer, No, and to let them go on, though you know it already. Some have a pleasure in telling it, because they think they tell it well; others have a pride in it, as being the sagacious discoverers; and many have a vanity in shewing that they have been, though very undeservedly, trusted: all these would be disappointed, and consequently displeased, if you said, Yes. Seem always ignorant (unless to one most intimate friend) of all matters of private scandal and defamation, though you should hear them a thousand times; for the parties affected always look upon the receiver to be almost as bad as the thief: and whenever they become the topic of conversation, seem to be a sceptic, though you are

really a ſerious believer; and always take the extenuating part. But all this ſeeming ignorance ſhould be joined to thorough and extenſive private informations: and, indeed, it is the beſt method of procuring them; for moſt people have ſuch a vanity in ſhewing a ſuperiority over others, though but for a moment, and in the mereſt trifles, that they will tell you what they ſhould not, rather than not ſhew that they can tell what you did not know: beſides that, ſuch ſeeming ignorance will make you paſs for incurious, and conſequently undeſigning. However, fiſh for facts and take pains to be well informed of every thing that paſſes; but fiſh judiciouſly, and not always, nor indeed often, in the ſhape of direct queſtions; which always put people upon their guard, and, often repeated, grow tireſome. But ſometimes take the things that you would know, for granted; upon which ſome-

body will, kindly and officiously, set you right: sometimes say, that you have heard so and so; and at other times seem to know more than you do, in order to know all that you want: but avoid direct questioning as much as you can.

Human nature is the same all over the world; but its operations are so varied by education and habit, that one must see it in all its dresses, in order to be intimately acquainted with it. The passion of ambition, for instance is the same in a courtier, a soldier, or an ecclesiastic; but from their different educations and habits, they will take very different methods to gratify it. Civility which is a disposition to accommodate and oblige others, is essentially the same in every country; but good-breeding, as it is called, which is the manner of exerting that disposition, is different in almost every country, and merely local;

and every man of ſenſe imitates and conforms to that local good-breeding of the place which he is at.—A conformity and flexibility of manners is neceſſary in the courſe of the world; that is, with regard to all things which are not wrong in themſelves. The *verſatile ingenium* is the moſt uſeful of all. It can turn inſtantly from one object to another, aſſuming the proper manner for each. It can be ſerious with the grave, cheerful with the gay, and trifling with the frivolous.

Indeed nothing is more engaging than a cheerful and eaſy conformity to people's particular manners, habits, and even weakneſſes; nothing (to uſe a vulgar expreſſion) ſhould come amiſs to a young fellow. He ſhould be, for good purpoſes, what Alcibiades was commonly for bad ones — a Proteus, aſſuming with eaſe, and wearing with cheerfulneſs, any ſhape. Heat, cold, luxury, abſtinence, gravity,

gaiety, ceremony, eaſineſs, learning, trifling, buſineſs, and pleaſure, are modes which he ſhould be able to take, lay aſide, or change occaſionally, with as much eaſe as he would take or lay aſide his hat.

Young men are apt to think that every thing is to be carried by ſpirit and vigour; that art is meanneſs and that verſatility and complaiſance are the refuge of puſillanimity and weakneſs. This moſt miſtaken opinion gives an indelicacy, an abruptneſs, and a roughneſs to the manners. Fools, who can never be undeceived, retain them as long as they live: reflection, with a little experience, makes men of ſenſe ſhake them off ſoon. When they come to be a little better acquainted with themſelves, and with their own ſpecies, they diſcover, that plain right reaſon is, nine times in ten the fettered and ſhackled attendant of the triumph of the heart and the paſſions;

conſequently, they addreſs themſelves nine times in ten to the conqueror, not to be conquered: and conquerors, you know, muſt be applied to in the gentleſt, the moſt engaging, and the moſt inſinuating manner.

But unfortunately, young men are as apt to think themſelves wiſe enough, as drunken men are to think themſelves ſober enough. They look upon ſpirit to be a much better thing than experience; which they call coldneſs. They are but half miſtaken; for though ſpirit without experience is dangerous, experience without ſpirit is languid and defective. Their union, which is very rare, is perfection: you may join them, if you pleaſe, for all my experience is at your ſervice; and I do not deſire one grain of your ſpirit in return, Uſe them both; and let them reciprocally animate and check each other. I mean here, by the ſpirit of youth, only the vivacity and preſumption of youth;

which hinder them from ſeeing the difficulties or dangers of an undertaking: but I do not mean what the ſilly vulgar calls ſpirit, by which they are captious, jealous of their rank, ſuſpicious of being undervalued, and tart (as they call it) in their repartees, upon the ſlighteſt occaſions. This is an evil, and a very ſilly ſpirit, which ſhould be driven out, and transferred to an herd of ſwine.

To conclude: Never neglect or deſpiſe old, for the ſake of new, or more ſhining acquaintance; which would be ungrateful on your part, and never forgiven on theirs. Take care to make as many perſonal friends, and as few perſonal enemies, as poſſible. I do not mean, by perſonal friends, intimate and confidential friends, of which no man can hope to half a dozen in the whole courſe of his life; but I mean friends, in the common acceptation of the word; that is, people who ſpeak well of you,

and who would rather do you good than harm, consistently with their own interest, and no farther.

LYING.

NOTHING is more criminal, mean, or ridiculous, than Lying. It is the production either of malice, or cowardice, or vanity; but it generally misses of it its aim in every one of these views; for lies are always detected sooner or latter. If we advance a malicious lie, in order to affect any man's fortune or character, we may, indeed, injure him for some time; but we shall certainly be the greatest sufferers in the end: for as soon as we are detected, we are blasted for the infamous attempt; and whatever is said afterwards to the disadvantage of that person, however true, passes for calumny. To lie, or to equivocate, (which is the

ſame thing) to excuſe ourſelves for what we have ſaid or done, and to avoid the danger of the ſhame that we apprehend from it, we diſcover our fear as well as our falſhood; and only increaſe, inſtead of avoiding, the danger and the ſhame; we ſhew ourſelves to be the loweſt and meaneſt of mankind, and are ſure to be always treated as ſuch. If we have the misfortune to be in the wrong, there is ſomething noble in frankly owing it; it is the only way of atoning for it, and the only way to be forgiven. To remove a preſent danger, by equivocating, evading, or ſhuffling, is ſomething ſo deſpicable, and betrays ſo much fear, that whoever practiſes them deſerves to be chaſtiſed.

There are people who indulge themſelves in another ſort of lying, which they reckon innocent, and which in one ſenſe is ſo; for it hurts nobody but themſelves. This ſort of lying is the ſpurious

offſpring of vanity, begotten upon folly: theſe people deal in the marvellous; they have ſeen ſome things that never exiſted; they have ſeen other things which they never really ſaw, though they did exiſt, only becauſe they were thought worth ſeeing. Has any thing remarkable been ſaid or done in any place, or in any company; they immediately preſent and declare themſelves eye or ear witneſſes of it. They have done feats themſelves, unattempted, or at leaſt unperformed, by others. They are always the heroes of their own fables; and think that they gain conſideration, or at leaſt preſent attention, by it. Whereas, in truth, all that they get is ridicule and contempt, not without a good degree of diſtruſt: for one muſt naturally conclude, that he who will tell any lie from idle vanity, will not ſcruple telling a greater for intereſt. Had I really ſeen any thing ſo very extraordinary as to be almoſt in-

credible, I would keep it to myſelf, rather than, by telling it, give any one body room to doubt for one minute of my veracity. It is moſt certain, that the reputation of chaſtity is not ſo neceſſary for a woman, as that of veracity is for a man: and with reaſon; for it is poſſible for a woman to be virtuous, though not ſtrictly chaſte: but it is not poſſible for a man to be virtuous without ſtrict veracity. The ſlips of the poor women are ſometimes mere bodily frailties: but a lie in a man is a vice of the mind, and of the heart.

Nothing but truth can carry us through the world, with either our conſcience or our honour unwounded. It is not only our duty, but our intereſt; as a proof of which, it may be obſerved, that the greateſt fools are the greateſt liars. We may ſafely judge of a man's truth by his degree of underſtanding.

DIGNITY OF MANNERS.

A CERTAIN dignity of manners is abſolutely neceſſary, to make even the moſt valuable character either reſpected or reſpectable in the world.

Horſe-play, romping, frequent and loud fits of laughter, jokes, waggery, and indiſcriminate familiarity, will ſink both merit and knowledge into a degree of contempt. They compoſe at moſt a merry fellow, and a merry fellow was never yet a reſpectable man. Indiſcriminate familiarity either offends your ſuperiours, or elſe dubbs you their dependent, and led captain. It gives your inferiours juſt, but troubleſome and improper claims of equality. A joker is near akin to a buffoon; and neither of them is the leaſt related to wit. Whoever is admitted or ſought for, in company, upon any other account than that of his merit and man-

ners, is never reſpected there, but only made uſe of. We will have ſuch-a-one, for he ſings prettily; we will invite ſuch-a-one to a ball, for he dances well; we will have ſuch-a-one at ſupper, for he is always joking and laughing; we will aſk another, becauſe he plays deep at all games, or becauſe he can drink a great deal. Theſe are all vilifying diſtinctions, mortifying preferences, and exclude all ideas of eſteem and regard. Whoever *is had* (as it is called) in company, for the ſake of any one thing ſingly, is ſingly that thing, and will never be conſidered in any other light; and conſequently never reſpected, let his merits be what they will.

Dignity of manners is not only as different from pride, as true courage is from bluſtering, or true wit from joking; but is abſolutely inconſiſtent with it; for nothing vilifies and degrades more than pride. The pretenſions of the proud man

are oftener treated with ſneer and contempt, than with indignation; as we offer ridiculouſly too little to a tradeſman, who aſks ridiculouſly too much for his goods: but we do not haggle with one who only aſks a juſt and reaſonable price.

Abject flattery and indiſcriminate aſſentation degrade, as much as indiſcriminate contradiction and noiſy debate diſguſt. But a modeſt aſſertion of one's own opinion, and a complaiſant acquieſcence to other people's, preſerve dignity.

Vulgar, low expreſſions, awkward motions and addreſs vilify, as they imply either a very low turn of mind, or low education and low company.

Frivolous curioſity about trifles, and a laborious attention to little objects, which neither require nor deſerve a moment's thought, lower a man; who from thence is thought (and not unjuſtly) incapable of greater matters. Cardinal de

Retz very ſagaciouſly marked out Cardinal Chigi for a little mind from the moment that he told him he had wrote three years with the ſame pen, and that it was an excellent good one ſtill.

A certain degree of exteriour ſeriouſneſs in looks and motions, gives dignity, without excluding wit and decent cheerfulneſs, which are always ſerious themſelves. A conſtant ſmirk upon the face, and a whiffling activity of the body, are ſtrong indications of futility. Whoever is in a hurry, ſhews that the thing he is about is too big for him. Haſte and hurry are very different things.

To conclude: A man who has patiently been kicked, may as well pretend to courage, as a man, blaſted by vices and crimes, may to dignity of any kind. But an exteriour decency and dignity of manners, will even keep ſuch a man longer from ſinking, than otherwiſe he would be. Of ſuch conſequence

is *Decorum*, even though affected and put on.

GENTLENESS OF MANNERS, WITH FIRMNESS, OR RESOLUTION OF MIND.

I DO not know any one rule ſo unexceptionably uſeful and neceſſary in every part of life, as to unite *Gentleneſs of Manners* with *Firmneſs of Mind*. The firſt alone would degenerate and ſink into a mean, timid complaiſance, and paſſiveneſs, if not ſupported and dignified by the latter, which would alſo diviate into impetuoſity and brutality, if not tempered and ſoftened by the other; however they are ſeldom united. The warm, choleric man, with ſtrong animal ſpirits, deſpiſes the firſt, and thinks to carry all before him by the laſt. He may, poſſibly, by great accident, now and

then ſucceed, when he has only weak and timid to deal with; but his general fate will be, to ſhock, offend, be hated, and fail. On the other hand, the cunning, crafty man thinks to gain all his ends by gentleneſs of manners only: *he becomes all things to all men;* he ſeems to have no opinion of his own, and ſervilely adopts the preſent opinion of the preſent perſon; he inſinuates himſelf only into the eſteem of fools, but is ſoon detected, and ſurely deſpiſed by every body elſe. The wiſe man (who differs as much from the cunning, as from the choleric man) alone joins ſoftneſs of manners with firmneſs of mind.

The advantages ariſing from an union of theſe qualities, are equally ſtriking and obvious. For example: If you are in authority, and have a right to command, your commands delivered with mildneſs and gentleneſs, will be willingly, cheerfully, and conſequently well

obeyed: whereas, if given brutally, they will rather be interpreted than executed. For a cool ſteady reſolution ſhould ſhew, that where you have a right to command, you will be obeyed; but at the ſame time, a gentleneſs in the manner of enforcing that obedience, ſhould make it a cheerful one, and ſoften, as much as poſſible, the mortifying conſciouſneſs of inferiority.

If you are to aſk a favour, or even to ſollicit your due, you muſt do it with a *grâce*, or you will give thoſe, who have a mind to refuſe you either, a pretence to do it, by reſenting the manner; but, on the other hand, you muſt, by a ſteady perſeverance and decent tenaciouſneſs ſhew firmneſs and reſolution. The right motives are ſeldom the true ones, of men's actions, eſpecially of people in high ſtations; who often give to importunity and fear, what they would refuſe to juſtice or to merit. By gentleneſs

and ſoftneſs engage their hearts, if you can; at leaſt, prevent the pretence of offence; but take care to ſhew reſolution and firmneſs enough to extort from their love of eaſe, or their fear, what you might in vain hope for from their juſtice or good-nature. People in high life are hardened to the wants and diſtreſſes of mankind, as ſurgeons are to their bodily pains; they ſee and hear of them all day long, and even of ſo many ſimulated ones, that they do not know which are real, and which not. Other ſentiments are therefore to be applied to, than thoſe of mere juſtice and humanity; their favour muſt be captivated by the graces; their love of eaſe diſturbed by unwearied importunity, or their fears wrought upon by a decent intimation of implacable, cool reſentment. This precept is the only way I know in the world, of being loved without being deſpiſed, and feared without being hated. It con-

ſtitutes the dignity of character, which every wiſe man muſt endeavour to eſtabliſh.

To conclude: If you find that you have a haſtineſs in your temper, which unguardedly breaks out into indiſcreet ſallies, or rough expreſſions, to either your ſuperiours, your equals, or your inferiours, watch it narrowly, check it carefully, and call the Graces to your aſſiſtance: at the firſt impulſe of paſſion, be ſilent till you can be ſoft. Labour even to get the command of your countenance ſo well, that thoſe emotions may not be read in it: a moſt unſpeakable advantage in buſineſs! On the other hand, let no complaiſance, no gentleneſs of temper, no weak deſire of pleaſing on your part, no wheedling, coaxing, nor flattery, on other people's make you recede one jot from any point that reaſon and prudence have bid you purſue; but return to the charge, perſiſt, perſevere,

and you will find moſt things attainable that are poſſible. A yielding timid meekneſs is always abuſed and inſulted by the unjuſt and the unfeeling; but when ſuſtained by firmneſs and reſolution, is always reſpected, commonly ſucceſsful.

In your friendſhips and connexions, as well as in your enmities, this rule is particularly uſeful; let your firmneſs and vigour preſerve and invite attachments to you; but at the ſame time, let your manner hinder the enemies of your friends and dependants from becoming yours; let your enemies be diſarmed by the gentleneſs of your manner; but let them feel, at the ſame time, the ſteadineſs of your juſt reſentment; for there is great difference between bearing malice, which is always ungenerous, and a reſolute ſelf-defence, which is always prudent and juſtifiable.

Some people cannot gain upon themſelves to be eaſy and civil to thoſe who

are either their rivals, competitors, or oppoſers, though, independently of thoſe accidental circumſtances, they would like and eſteem them. They betray a ſhineſs and an awkwardneſs in company with them, and catch at any little thing to expoſe them; and ſo, from temporary and only occaſional opponents, make them their perſonal enemies. This is exceedingly weak and detrimental, as indeed, is all humour in buſineſs; which can only be carried on ſucceſsfully by unadulterated good policy and right reaſoning. In ſuch ſituations I would be more particularly civil, eaſy, and frank, with the man whoſe deſigns I traverſed; this is commonly called generoſity and magnanimity, but is, in truth, good ſenſe and policy. The manner is often as important as the matter, ſometimes more ſo; a favour may make an enemy, and an injury may make a friend, according to the different manner in which they are

ſeverally done. In fine, gentleneſs of manners, with firmneſs of mind, is a ſhort, but full deſcription of human perfection on this ſide of religious and moral duties.

MORAL CHARACTER.

THE Moral Character of a man ſhould be not only pure, but, like Caeſar's wife, unſuſpected. The leaſt ſpeck, or blemiſh, upon it, is fatal. Nothing degrades and vilifies more, for it excites and unites deteſtation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil: to maintain that they are merely local, and depend entirely upon the cuſtoms and faſhions of different countries: nay, there are ſtill, if poſſible, more unaccountable wretches; I mean thoſe who affect to preach and propagate ſuch abſurd and infamous no-

tions, without believing them themſelves. Avoid, as much as poſſible, the company of ſuch people, who reflect a degree of diſcredit and infamy upon all who converſe with them. But as you may ſometimes, by accident, fall into ſuch company, take great care that no complaiſance, no good-humour, no warmth of feſtal mirth, ever make you ſeem even to acquieſce, much leſs approve or applaud, ſuch infamous doctrines. On the other hand, do not debate, nor enter into ſerious argument, upon a ſubject ſo much below it: but content yourſelf with telling them, that you know they are not ſerious; that you have a much better opinion of them, than they would have you have; and that you are very ſure they would not practiſe the doctrine they preach. But put your private mark upon them, and ſhun them for ever afterwards.

There is nothing ſo delicate as a man's

moral character, and nothing which it is his intereſt ſo much to preſerve pure. Should he be ſuſpected of injuſtice, malignity, perfidy, lying, etc. all the parts and knowledge in the world will never procure him eſteem, friendſhip, or reſpect. I, therefore, recommend to you a moſt ſcrupulous tenderneſs for your moral character, and the utmoſt care not to ſay or do the leaſt thing that may, ever ſo ſlightly, taint it. Shew yourſelf, upon all occaſions, the friend, but not the bully, of virtue. Even Colonel Chartres (who was the moſt notorious blaſted raſcal in the world, and who had, by all ſorts of crimes, amaſſed immenſe wealth), ſenſible of the diſadvantage of a bad character, was once heard to ſay, that "though he would "not give one farthing for virtue, he "would give ten thouſand pounds for a "character; becauſe he ſhould get a "hundred thouſand pounds by it." Is it

poſſible, then, that an honeſt man can neglect what a wiſe rogue would purchaſe ſo dear?

There is one of the vices above-mentioned, into which people of good education, and, in the main, of good principles, ſometimes fall, from miſtaken notions of ſkill, dexterity, and ſelf-defence; I mean lying; though it is inſeparably attended with more infamy and loſs than any other. But I have before given you my ſentiments very freely on this ſubject; I ſhall, therefore, conclude this head with intreating you to be ſcrupulouſly jealous of the purity of your moral character, keep it immaculate, unblemiſhed, unſullied; and it will be unſuſpected. Defamation, and calumny never attack where there is no weak place; they magnify, but they do not create.

COMMON-PLACE OBSERVATIONS.

NEVER uſe, believe, or approve Common-place Obſervations. They are the common topics of witlings and coxcombs; thoſe who really have wit have the utmoſt contempt for them, and ſcorn even to laugh at the pert things that thoſe would-be wits ſay upon ſuch ſubjects.

Religion is one of their favourite topics; it is all prieſt-craft, and an invention contrived and carried on by prieſts of all religions, for their own power and profit: from this abſurd and falſe principle flow the common-place, inſipid jokes and inſults upon the clergy. With theſe people, every prieſt, of every religion, is either a public or a concealed unbeliever, drunkard, and whoremaſter; whereas I conceive, that prieſts are extremely like other men, and neither the

better nor the worſe for wearing a gown or a ſurplice: but, if they are different from other pleople, probably it is rather on the ſide of religion and morality, or at leaſt decency, from their education and manner of life.

Another common topic for falſe wit, and cold raillery, is matrimony. Every man and his wife hate each other cordially, whatever they may pretend, in public, to the contrary. The huſband certainly wiſhes his wife at the devil, and the wife certainly cuckolds her huſband. Whereas I preſume, that men and their wives neither love nor hate each other the more, upon account of the form of matrimony which has been ſaid over them. The cohabitation, indeed, which is the conſequence of matrimony, makes them either love or hate more, accordingly as they reſpectively deſerve it; but that would be exactly the ſame,

between any man and woman who lived together without being married.

It is alſo a trite, common-place obſervation, that courts are the ſeats of falſehood and diſſimulation. That, like many, I might ſay moſt, common-place obſervations, is falſe. Falſehood and diſſimulation are certainly to be found at courts; but where are they not to be found? Cottages have them, as well as courts; only with worſe manners. A couple of neighbouring farmers, in a village, will contrive and practiſe as many tricks, to over-reach each other at the next market, or to ſupplant each other in the favour of the ſquire, as any two courtiers can do to ſupplant each other in the favour of their prince. Whatever poets may write, or fools believe, of rural innocence and truth, and of the perfidy of courts, this is undoubtedly true—That ſhepherds and miniſters are

both men; their nature and paſſions the ſame, the modes of them only different.

Theſe, and many other common-place reflections upon nations, or profeſſions, in general (which are at leaſt as often falſe as true) are the poor refuge of people who have neither wit nor invention of their own, but endeavour to ſhine in company by ſecond-hand finery. I always put theſe pert jackanapes's out of countenance, by looking extremely grave, when they expect that I ſhould laugh at their pleaſantries; and by ſaying, *Well, and ſo;* as if they had not done, and that the ſting were ſtill to come. This diſconcerts them; as they have no reſources in themſelves, and have but one ſet of jokes to live upon. Men of parts are not reduced to theſe ſhifts, and have the utmoſt contempt for them: they find proper ſubjects enough for either uſeful or lively converſations;

they can be witty without ſatire or common-place, and ſerious without being dull.

ORATORY.

ORATORY, or the art of ſpeaking well, is uſeful in every ſituation of life, and abſolutely neceſſary in moſt. A man cannot diſtinguiſh himſelf without it, in parliament, in the pulpit, or at the bar; and, even in common converſation, he who has acquired an eaſy and habitual eloquence, and who ſpeaks with propriety and accuracy, will have a great advantage over thoſe who ſpeak inelegantly and incorrectly. The buſineſs of oratory is to perſuade; and to pleaſe, is the moſt effectual ſtep towards perſuading. It is very advantageous for a man who ſpeaks in public, to pleaſe his hearers ſo much as to gain their attention;

which he cannot poſſibly do, without the aſſiſtance of oratory.

It is certain, that by ſtudy and application, every man may make himſelf a tolerable good orator, eloquence depending upon obſervation and care. Every man may, if he pleaſes, make choice of good inſtead of bad words and phraſes, may ſpeak with propriety inſtead of impropriety, and may be clear and perſpicuous in his recitals, inſtead of dark and unintelligible; he may have grace inſtead of awkwardneſs in his geſtures and deportment. In ſhort, it is in the power of every man, with pain and application, to be a very agreeable, inſtead of a very diſagreeable ſpeaker; and it is well worth the labour to excel other men in that particular article in which they excel beaſts.

Demoſthenes thought it ſo eſſentially neceſſary to ſpeak well, that though he naturally ſtuttered, and had weak lungs,

he reſolved, by application, to overcome thoſe diſadvantages. He cured his ſtammering, by putting ſmall pebbles in his mouth, and gradually ſtrengthened his lungs, by daily uſing himſelf to ſpeak loudly and diſtinctly for a conſiderable time. In ſtormy weather he often viſited the ſea-ſhore, where he ſpoke as loud as he could, in order to prepare himſelf for the noiſe and murmurs of the popular aſſemblies of the Athenians, before whom he was to ſpeak. By this extraordinary care and attention, and the conſtant ſtudy of the beſt authors, he became the greateſt orator that his own, or any other age or country have produced.

Whatever language a perſon uſes, he ſhould ſpeak it in its greateſt purity and according to the rules of grammar. Nor is it ſufficient that we do not ſpeak a language ill, we muſt endeavour to ſpeak it well; for which purpoſe, we ſhould

read the beſt authors with attention, and obſerve how people of faſhion and education ſpeak. Common people, in general, ſpeak ill; they make uſe of inelegant and vulgar expreſſions, which people of rank never do. In numbers they frequently join the ſingular and the plural together, and confound the maſculine with the feminine gender, and ſeldom make choice of the proper tenſe. To avoid all theſe faults we ſhould read with attention, and obſerve the turn and expreſſions of the beſt authors; nor ſhould we paſs over a word that we do not perfectly underſtand, without ſearching or inquiring for the exact meaning of it.

It is ſaid, That a man muſt be born a poet; but it is in his power to make himſelf an orator; for to be a poet requires a certain degree of ſtrength and vivacity of mind; but that attention, reading, and labour, are ſufficient to form an orator.

PEDANTRY.

EVERY excellency, and every virtue, has its kindred vice or weakneſs; and, if carried beyond certain bounds, ſinks into the one or the other. Generoſity often runs into profuſion, economy into avarice, courage into raſhneſs, caution into timidity, and ſo on:—inſomuch that I believe, there is more judgment required, for the proper conduct of our virtues, than for avoiding their oppoſite vices. Vice in its true light, is ſo deformed, that it ſhocks us at firſt ſight; and would hardly ever ſeduce us, if it did not, at firſt, wear the maſk of ſome virtue. But virtue is, in itſelf, ſo beautiful, that it charms us a firſt ſight, engages us more and more, upon further acquaintance, and, as with other beauties, we think exceſs impoſſible; it is here that judgment is neceſſary, to mo-

derate and direct the effects of an excellent cauſe. In the ſame manner, great learning, if not accompanied with ſound judgment, frequently carries us into error, pride, and pedantry.

Some learned men, proud of their knowledge, only ſpeak to decide, and give judgment without appeal. The conſequence of which is, that mankind, provoked by the inſult, and injured by the oppreſſion, revolt; and, in order to ſhake off the tyranny, even call the lawful authority in queſtion. The more you know the modeſter you ſhould be; and that modeſty is the ſureſt way of gratifying your vanity. Even where you are ſure, ſeem rather doubtful: repreſent, but do not pronounce; and, if you would convince others, ſeem open to conviction yourſelf.

Others, to ſhew their learning, or often from the prejudices of a ſchool-education, where they hear of nothing elſe;

are always talking of the Ancients as ſomething more than men, and of the Moderns as ſomething leſs. They are never without a claſſic or two in their pockets; they ſtick to the old good ſenſe; they read none of the modern traſh; and will ſhew you plainly, that no improvement has been made, in any one art or ſcience, theſe laſt ſeventeen hundred years. I would by no means have you diſown your acquaintance with the Ancients; but ſtill leſs would I have you brag of an excluſive intimacy with them. Speak of the Moderns without contempt, and of the Ancients without idolatry; judge them all by their merits, but not by their ages; and if you happen to have an Elzevir claſſic in your pocket, neither ſhew it nor mention it.

Some great ſcholars, moſt abſurdly draw all their maxims, both for public and private life, from what they call parallel caſes in the ancient authors;

without conſidering, that, in the firſt place, there never were, ſince the Creation of the World, two caſes exactly parallel: and, in the next place, that there never was a caſe ſtated, or even known, by any hiſtorian with every one of its circumſtances, which, however, ought to be known in order to be reaſoned from. Reaſon upon the caſe itſelf, and the ſeveral circumſtances that attend it, and act accordingly, but not from the authority of ancient poets or hiſtorians. Take into your conſideration, if you pleaſe, caſes ſeemingly analogous; but take them as helps only, not as guides.

There is another ſpecies of learned men, who, though leſs dogmatical and ſupercilious, are not leſs impertinent. Theſe are the communicative and ſhining pedants, who adorn their converſation, even with women, by happy quotations of Greek and Latin, and who

have contracted such a familiarity with the Greek and Roman authors, that they call them by certain names or epithets denoting intimacy; as *old* Homer; that *sly rogue* Horace; *Maro*, instead of Virgil; and *Naso*, instead of Ovid. These are often imitated by coxcombs, who have no learning at all; but who have got some names, and some scraps of ancient authors by heart, which they improperly and impertinently retail in all companies, in hopes of passing for scholars. If, therefore, you would avoid the accusation of pedantry, on one hand, or the suspicion of ignorance, on the other, abstain from learned ostentation. Speak the language of the company that you are in, speak it purely, and unlarded with any other. Never seem wiser, nor more learned, than the people you are with. Wear your learning, like your watch, in a private pocket; and do not pull it out, and strike it, merely to shew

that you have one. If you are aſked what o'clock it is, tell it; but do not proclaim it hourly and unaſked, like the watchman.

PLEASURE.

MANY young people adopt pleaſures, for which they have not the leaſt taſte, only becauſe they are called by that name. They often miſtake ſo totally, as to imagine, that debauchery is pleaſure. Drunkenneſs, which is equally deſtructive to body and mind, is certainly a fine pleaſure! Gaming, which draws us into a thouſand ſcrapes, leaves us pennyleſs, and gives us the air and manners of an outrageous madman, is another moſt exquiſite pleaſure.

Pleaſure is the rock which moſt young people ſplit upon; they launch out with crowded ſails in queſt of it, but without

a compass to direct their course, or reason sufficient to steer the vessel; therefore pain and shame, instead of pleasure, are the returns of their voyage.

A man of pleasure, in the vulgar acceptation of that phrase, means only a beastly drunkard, an abandoned rake, and a profligate swearer: we should weigh the present enjoyment of our pleasures against the unavoidable consequences of them, and then let our common sense determine the choice.

We may enjoy the pleasures of the table and wine, but stop short of the pains inseparably annexed to an excess in either. We may let other people do as they will, without formally and sententiously rebuking them for it; but we must be firmly resolved not to destroy our own faculties and constitution, in compliance to those who have no regard to their own. We may play to give us pleasure, but not to give us pain: we

may play for trifles in mixed companies, to amuſe ourſelves, and conform to cuſtom. Good company are not fond of having a man reeling drunk among them; nor is it agreeable to ſee another tearing his hair, and blaſpheming, for having loſt, at play, more than he is able to pay; or a rake with half a noſe, crippled by coarſe and infamous debauches. Thoſe who practiſe, and brag of theſe things, make no part of good company; and are moſt unwillingly, if ever admitted into it. A real man of faſhion and pleaſure obſerves decency; at leaſt, he neither borrows nor affects vices: and if he is ſo unfortunate as to have any, he gratifies them with choice, delicacy, and ſecrecy.

We ſhould be as attentive to our pleaſures as to our ſtudies. In the latter, we ſhould obſerve and reflect upon all we read, and in the former, be watchful and attentive to every thing we ſee and

hear; and let us never have it to ſay, as fools do of things that were ſaid and done before their faces, That "indeed "they did not mind them, becauſe they "were thinking of ſomething elſe." Why were they thinking of ſomething elſe? And if they were, why did they come there? Wherever we are, we ſhould (as it is vulgarly expreſſed) have our ears and our eyes about us. We ſhould liſten to every thing that is done. Let us obſerve, without being thought obſervers; for otherwiſe, people will be upon their guard before us.

All gaming, field ſports, and ſuch ſort of amuſements where neither the underſtanding nor the ſenſes have the leaſt ſhare, are frivolous, and the reſource of little minds, who either do not think, or do not love to think. But the pleaſures of a man of parts either flatter the ſenſes, or improve the mind.

There are liberal and illiberal plea-

ſures, as well as liberal and illiberal arts. Sottiſh drunkenneſs, indiſcriminate gluttony, driving coaches, ruſtic ſports, ſuch as fox-chaſes, horſe-races, etc. are infinitely below the honeſt and induſtrious profeſſions of a taylor and a ſhoemaker.

The more we apply to buſineſs, the more we reliſh our pleaſures: the exerciſe of the mind in the morning, by ſtudy, whets the appetite for the pleaſures of the evening, as the exerciſe of the body whets the appetite for dinner. Buſineſs and pleaſure, rightly underſtood, mutually aſſiſt each other; inſtead of being enemies, as fooliſh or dull people often think them. We cannot taſte pleaſures truly, unleſs we earn them by previous buſineſs; and few people do buſineſs well, who do nothing elſe. But when I ſpeak of pleaſures I always mean the elegant pleaſures of a rational being, and not the brutal ones of a ſwine.

PREJUDICES.

NEVER adopt the notions of any books you may read, or of any company you may keep, without examining whether they are juſt or not, as you will otherwiſe be liable to be hurried away by prejudices, inſtead of being guided by reaſon; and quietly cheriſh error, inſtead of ſeeking for truth.

Uſe and aſſert your own reaſon; reflect, examine, and analyſe every thing, in order to form a ſound and mature judgment; let no *ipſe dixit* impoſe upon your underſtanding, miſlead your actions, or dictate your converſation. Be early, what, if you are not, you will, when too late, wiſh you had been. Conſult your reaſon betimes: I do not ſay, that it will always prove an unerring guide; for human reaſon is not infallible: but it will prove the leaſt erring guide

that you can follow. Books and converſation may aſſiſt it; but adopt neither, blindly and implicitly; try both by that beſt rule, which God has given to direct us, Reaſon. Of all the troubles, do not decline, as many people do, that of thinking. The herd of mankind can hardly be ſaid to think; their notions are almoſt all adoptive; and, in general, I believe it is better that it ſhould be ſo; as ſuch common prejudices contribute more to order and quiet, than their own ſeparate reaſonings would do, uncultivated and unimproved as they are.

Local prejudices prevail only with the herd of mankind; and do not impoſe upon cultivated, informed, and reflecting minds: but then there are notions equally falſe, though not ſo glaringly abſurd, which are entertained by people of ſuperiour and improved underſtandings, merely for want of the neceſſary pains to inveſtigate, the proper attention to

examine, and the penetration requiſite to determine the truth. Thoſe are the prejudices which I would have you guard againſt, by a manly exertion and attention of your reaſoning faculty.

RELIGION.

ERRORS and miſtakes, however groſs, in matters of opinion, if they are ſincere, are to be pitied; but not puniſhed, nor laughed at. The blindneſs of the underſtanding is as much to be pitied, as the blindneſs of the eyes: and it is neither laughable nor criminal for a man to loſe his way in either caſe. Charity bids us endeavour to ſet him right, by arguments and perſuaſions; but charity, at the ſame time, forbids us either to puniſh or ridicule his misfortune. Every man ſeeks for truth, but God only knows who has found it. It is unjuſt to perſe-

cute, and abſurd to ridicule people for their ſeveral opinions, which they cannot help entertaining upon the conviction of their reaſon. It is he who tells, or acts a lie, that is guilty, and not he who honeſtly and ſincerely believes the lie.

The object of all public worſhips in the world is the ſame; it is that great eternel Being who created every thing. The different manners of worſhip are by no means ſubjects of ridicule. Each ſect thinks his own the beſt; and I know no infallible judge in this world, to decide which is the beſt.

EMPLOYMENT OF TIME.

HOW little do we reflect on the uſe and value of time! It is in every body's mouth, but in few people's practice. Every fool, who ſlatterns away his whole

time in nothings, frequently utters ſome trite common-place ſentence to prove, at once, the value and the fleetneſs of time. The ſun-dials, all over Europe, have ſome ingenious inſcription to that effect; ſo that nobody ſquanders away their time without frequently hearing and ſeeing how neceſſary it is to employ it well; and how irrecoverable it is if loſt. Young people are apt to think they have ſo much time before them, that they may ſquander what they pleaſe of it, and yet have enough left; as great fortunes have frequently ſeduced people to a ruinous profuſion. But all theſe admonitions are uſeleſs, where there is not a fund of good ſenſe and reaſon to ſuggeſt rather than receive them.

Time is precious, life ſhort, and conſequently not a ſingle moment ſhould be loſt. Senſible men know how to make the moſt of time, and put out their whole ſum either to intereſt or pleaſure: they

are never idle, but continually employed either in amuſements or ſtudy. It is a univerſal maxim, That idleneſs is the mother of vice. It is, however, certain, that lazineſs is the inheritance of fools, and nothing can be ſo deſpicable as a ſluggard. Cato the Cenſor, a wiſe and virtuous Roman, uſed to ſay, there were but three actions of his life that he regretted. The firſt was, the having revealed a ſecret to his wife; the ſecond, that he had once gone by ſea when he might have gone by land; and the third, the having paſſed one day without *doing any good.*

"Take care of the pence, for the "pounds will take care of themſelves," was a very juſt and ſenſible reflection of old Mr. Lowndes, the famous Secretary of the Treaſury, under William III. Anne, and George I. I therefore recommend to you to take care of minutes: for hours will take care of themſelves. Be doing

ſomething or other all day long; and not neglect half-hours and quarters of hours, which, at the year's end, amount to a great ſum. For inſtance: There are many ſhort intervals in the day, between ſtudies and pleaſures; inſtead of ſitting idle and yawning, in thoſe intervals, ſnatch up ſome valuable book, and continue the reading of that book till you have got through it. Never burden your mind with more than one thing at a time: and, in reading this book, do not run over it ſuperficially, but read every paſſage twice over, at leaſt do not paſs on to a ſecond till you thoroughly underſtand the firſt, nor quit the book till you are maſter of the ſubject; for unleſs you do this, you may read it through, and not remember the contents of it for a week. The books I would particularly recommend, among others, are the *Marchioneſs Lambert's Advice to her Son and Daughter*, *Cardinal Retz's Ma-*

xims, Rochefoucault's Moral Reflections, Bruyere's Characters, Fontenelle's Plurality of Worlds, Sir Josiah Child on Trade, Bolingbroke's Works; for ſtyle, his *Remarks on the Hiſtory of England*, under the name of Sir John Oldcaſtle; *Puffendorff's Jus Gentium*, and *Grotius de Jure Belli et Pacis:* the laſt two are well tranſlated by Barbeyrac. For occaſional half-hours or leſs, read works of invention, wit and humour; but never waſte your minutes on trifling authors, either ancient or modern.

Nor are pleaſures, idleneſs, or time loſt, provided they are the pleaſures of a rational being; on the contrary, a certain portion of time employed in thoſe pleaſures, is very uſefully employed.

Whatever buſineſs you have, do it the firſt moment you can; never by halves, but finiſh it without interruption, if poſſible. Buſineſs muſt not be ſauntered and

trifled with; and you muſt not ſay to it as Felix did to Paul, "at a more con-"venient ſeaſon I will ſpeak to thee." The moſt convenient ſeaſon for buſineſs is the firſt; but ſtudy and buſineſs, in ſome meaſure, point out their own times to a man of ſenſe; time is much oftner ſquandered away in the wrong choice and improper methods of amuſement and pleaſures.

Diſpatch is the ſoul of buſineſs; and nothing contributes more to diſpatch, than method. Lay down a method for every thing, and ſtick to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accounts, and keep them together in their proper order; by which means they will requite very little time and you can never be much cheated. Whatever letters and papers you keep, docket and tie them up in their reſpective claſſes, ſo that you may inſtantly have recourſe

to any one. Lay down a method alſo for your reading, for which you allot a certain ſhare of your mornings; let it be a conſiſtent and conſecutive courſe, and not in that deſultory and immethodical manner, in which many people read ſcraps of different authors upon different ſubjects. Keep a uſeful and ſhort common-place book of what you read to help your memory only, and not for pedantic quotations. Never read Hiſtory without having maps, and a chronological book, or tables, lying by you, and conſtantly recurred to; without which, Hiſtory is only a confuſed heap of facts.

You will ſay, it may be, as many young people would, that all this order and method is very troubleſome, only fit for dull people, and a diſagreeable reſtraint upon the noble fire of youth. I deny it; and aſſert on the contrary, that it will procure you both more time and more taſte for your pleaſures; and, ſo

far from being troubleſome to you, that, after you have purſued it a month, it would be troubleſome to you to lay it aſide. Buſineſs whets the appetite, and gives a taſte of pleaſures, as exerciſe does to food: and buſineſs can never be done without method: it raiſes the ſpirits for pleaſures; and a *ſpectacle*, a ball, an aſſembly, will much more ſenſibly affect a man who has employed, than a man who has loſt, the preceding part of the day; nay, I will venture to ſay, that a fine lady will ſeem to have more charms to a man of ſtudy or buſineſs, than to a ſaunterer. The ſame liſtleſſneſs runs through his whole conduct, and he is as inſipid in his pleaſures, as inefficient in every thing elſe.

I hope you earn your pleaſures, and conſequently taſte them: for, by the way, I know a great many men who call themſelves Men of Pleaſure, but who, in truth, have none. They adopt other people's in-

diſcriminately, but without any taſte of their own I have known them often inflict exceſſes upon themſelves, becauſe they thought them genteel; though they ſat as awkwardly upon them as other people's clothes would have done. Have no pleaſures but your own, and then you will ſhine in them.

Many people think that they are in pleaſures, provided they are neither in ſtudy nor in buſineſs. Nothing like it: they are doing nothing, and might juſt as well be aſleep. They contract habitudes from lazineſs, and they only frequent thoſe places where they are free from all reſtraints and attentions Be upon your guard againſt this idle profuſion of time; and let every place you go to be either the ſcene of quick and lively pleaſures, or the ſchool of your improvements: let every company you go into, either gratify your ſenſes, extend your knowledge, or refine your manners.

If, by accident, two or three hours are ſometimes wanting for ſome uſeful purpoſe, borrow them from your ſleep. Six or at moſt ſeven hours ſleep is, for a conſtancy, as much as you or any body can want: more is only lazineſs and dozing, and is both unwholeſome and ſtupifying. If, by chance, your buſineſs, or your pleaſures, ſhould keep you up till four or five o'clock in the morning, riſe exactly at your uſual time, that you may not loſe the precious morning hours; and that the want of ſleep may force you to go to bed earlier the next night.

Above all things, guard againſt frivolouſneſs. The frivolous mind is always buſied, but to little purpoſe; it takes little objects for great ones, and throws away upon trifles that time and attention which only important things deſerve. Knickknacks, butterflies, ſhells, inſects, etc. are the objects of their moſt ſerious reſearches. They contemplate the dreſs,

not the characters, of the company they keep. They attend more to the decorations of a play, than to the ſenſe of it; and to the ceremonies of a court, more than to its politics. Such an employment of time is an abſolute loſs of it.

To conclude this ſubject: Sloth, indolence, and effeminacy are pernicious and unbecoming a young fellow; let them be your *reſource* forty years hence at ſooneſt. Determine at all events, and however diſagreeable it may be to you in ſome reſpects, and for ſome time, to keep the moſt diſtinguiſhed and faſhionable company of the place you are at, either for their rank, or for their learning, or *le bel Eſprit et le Goût*. This gives you credentials to the beſt companies, wherever you go afterwards.

Know the true value of time; ſnatch, ſeize, and enjoy every moment of it. No idleneſs, no lazineſs, no procraſtination; never put off till to-morrow what you

can do to-day. That was the rule of the famous and unfortunate Penfionary De Witt; who, by ftrictly following it, found time not only to do the whole bufinefs of the Republic, but to pafs his evenings at aſſemblies and fuppers, as if he had had nothing elſe to do or think of.

VANITY.

BE extremely on your guard againſt vanity, the common failing of inexperienced youth; particularly againſt that kind of vanity that dubbs a man a coxcomb; a character which once acquired, is more indelible than that of the prieſthood. It is not to be imagined by how many different ways vanity defeats its own purpoſes. One man decides peremptorily upon every ſubject, betrays his ignorance upon many, and ſhews a dif-

guſting preſumption upon the reſt: another deſires to appear ſucceſsful among the women; he hints at the encouragement he has received from thoſe of the moſt diſtinguiſhed rank and beauty, and intimates a particular connexion with ſome one: if it is true, it is ungenerous; if falſe, it is infamous: but in either caſe he deſtroys the reputation he wants to get. Some flatter their vanity, by little extraneous objects, which have not the leaſt relation to themſelves; ſuch as being deſcended from, related to, or acquainted with people of diſtinguiſhed merit, and eminent characters. They talk perpetually of their grandfather ſuch-a-one, their uncle, and their intimate friend, Mr. ſuch-a-one, whom poſſibly, they are hardly acquainted with. But admitting it all to be as they would have it, what then? Have they the more merit for thoſe accidents? Certainly not. On the contrary, their taking up adventi-

tious, proves their want of intrinſic merit; a rich man never borrows. Take this rule for granted, as a never failing one, That you muſt never ſeem to affect the character to which you have a mind to ſhine. Modeſty is the only ſure bait, when you angle for praiſe. The affectation of courage will make even a brave man paſs only for a bully, as the affectation of wit will make a man of parts paſs for a coxcomb. By this modeſty I do not mean timidity, but awkward baſhfulneſs. On the contrary, be inwardly firm and ſteady, know your own value, whatever it may be, and act upon that principle; but take great care to let nobody diſcover that you do know your own value. Whatever real merit you have, other people will diſcover; and people always magnify their own diſcoveries, as they leſſen thoſe of others.

VIRTUE.

VIRTUE is a ſubject which deſerves your and every man's attention. It conſiſts in doing good, and in ſpeaking truth; the effects of it, therefore, are advantageous to all mankind, and to one's ſelf in particular. Virtue makes us pity and relieve the misfortunes of mankind; it makes us promote juſtice and good order in ſociety; and, in general, contributes to whatever tends to the real good of mankind. To ourſelves it gives an inward comfort and ſatisfaction, which nothing elſe can do, and which nothing can rob us of. All other advantages depend upon others, as much as upon ourſelves. Riches, power, and greatneſs may be taken away from us, by the violence and injuſtice of others, or by inevitable accidents; but virtue depends only upon ourſelves, and nobody can take it away

from us. Sickneſs may deprive us of all the pleaſures of the body; but it cannot deprive us of our virtue, nor of the ſatisfaction which we feel from it. A virtuous man, under all the misfortunes of life, ſtill finds an inward comfort and ſatisfaction, which makes him happier than any wicked man can be with all the other advantages of life. If a man has acquired great power and riches by falſehood, injuſtice, and oppreſſion, he cannot enjoy them; becauſe his conſcience will torment him, and conſtantly reproach him with the means by which he got them. The ſtings of his conſcience will not even let him ſleep quietly; but he will dream of his crimes: and in the day-time, when alone, and when he has time to think, he will be uneaſy and melancholy. He is afraid of every thing; for, as he knows mankind muſt hate him, he has reaſon to think they will hurt him if they can. Whereas if

a virtuous man be ever ſo poor or unfortunate in the world, ſtill his virtue is its own reward, and will comfort him under all afflictions. The quiet and ſatisfaction of his conſcience make him cheerful by day, and ſleep ſound of nights; he can be alone with pleaſure, and is not affraid of his own thoughts. Virtue forces her way, and ſhines thro' the obſcurity of a retired life; and, ſooner or later, it always is rewarded.

To conclude:—Lord Shafteſbury ſays, that he would be virtuous for his own ſake, though nobody were to know it; as he would be clean for his own ſake, though nobody were to ſee him.

USEFUL

MISCELLANEOUS OBSERVATIONS

ON MEN AND MANNERS.

Selected from Lord CHESTERFIELD'S LETTERS.

A MAN who does not ſolidly eſtabliſh, and really deſerve, a character of truth, probity, good manners, and good morals, at his firſt ſetting out in the world, may impoſe, and ſhine like a meteor for a very ſhort time, but will very ſoon vaniſh, and be extinguiſhed with contempt. People eaſily pardon in young men, the common irregularities of the ſenſes; but they do not forgive the leaſt vice of the heart.

The greateſt favours may be done ſo awkwardly and bunglingly as to offend; and diſagreeable things may be done ſo agreeably as almoſt to oblige.

There are very few Captains of foot, who are not much better company than ever Deſcartes or Sir Iſaac Newton were. I honour and reſpect ſuch ſuperiour geniuſes; but I deſire to converſe with people of this world, who bring into company their ſhare, at leaſt, of cheerfulneſs, good-breeding, and knowledge of mankind. In common life, one much oftener wants ſmall money, and ſilver, than gold. Give me a man who has ready caſh about him for preſent expences; ſix-pences, ſhillings, half-crowns, and crowns, which circulate eaſily: but a man who has only an ingot of gold about him, is much above common purpoſes, and his riches are not handy nor convenient. Have as much gold as you pleaſe in one pocket, but take care always to

keep change in the other: for you will much oftener have occaſion for a ſhilling than for a guinea.

Advice is ſeldom welcome, and thoſe who want it the moſt, always like it the leaſt.

Envy is one of the meaneſt and moſt tormenting of all paſſions, as there is hardly a perſon exiſting that has not given uneaſineſs to an envious breaſt; for the envious man cannot be happy, while he beholds others ſo.

A great action will always meet with the approbation of mankind, and the inward pleaſure which it produces, is not to be expreſſed.

Humanity is the particular characteriſtic of great minds; little vicious minds abound with anger and revenge, and are incapable of feeling the exalted pleaſure of forgiving their enemies.

The ignorant and the weak only are idle, thoſe who have acquired a good

ſtock of knowledge, always deſire to increaſe it. Knowledge is like power in this reſpect, that thoſe who have the moſt, are moſt deſirous of having more. Idleneſs is only the refuge of weak minds, and the holiday of fools.

Every man has a natural right to his liberty; and whoever endeavours to raviſh it from him, deſerves death more than the robber who attacks us for our money on the highway.

Modeſty is a commendable quality, and generally accompanies true merit; it engages and captivates the minds of people; for nothing is more ſhocking and diſguſtful, than preſumption and impudence. A man is deſpiſed who is always commending himſelf, and who is the hero of his own ſtory.

Not to perform our promiſe is a folly, a diſhonour, and a crime. It is a folly, becauſe no one will rely on us afterwards; and it is a diſhonour and a

crime, becauſe truth is the firſt duty of religion and morality; and whoever is not poſſeſſed of truth, cannot be ſuppoſed to have any one good quality, and muſt be held in deteſtation by all good men.

Wit may create many admirers, but makes few friends. It ſhines and dazzles like the noonday ſun, but, like that too, is very apt to ſcorch; and therefore is always feared. The milder morning and evening light and heat of that planet, ſooth and calm our minds. Never ſeek for wit: if it preſents itſelf, well and good; but even in that caſe, let your judgment interpoſe; and take care that it be not at the expenſe of any body. Pope ſays very truly,

"There are whom Heaven has bleſt with
ſtore of wit,
"Yet want as much again to govern it."

And in another place, I doubt with too much truth,

"For wit and judgment ever are at ſtrife,
"Though meant each other's aid, like man and wife."

A proper ſecrecy is the only myſtery of able men; myſtery is the only ſecrecy of weak and cunning ones.

To tell any friend, wife or miſtreſs, any ſecret with which they have nothing to do, is diſcovering to them ſuch an unretentive weakneſs, as muſt convince them that you will tell it to twenty others, and conſequently that they may reveal it without the riſk of being diſcovered. But a ſecret properly communicated, only to thoſe who are to be concerned in the queſtion, will probably be kept by them, though they ſhould be a good many. Little ſecrets are commonly told again, but great ones generally kept.

A man who tells nothing, or who tells all, will equally have nothing told him.

If a fool knows a ſecret, he tells it becauſe he is a fool: if a knave knows one, he tells it wherever it is his intereſt to tell it. But women, and young men, are very apt to tell what ſecrets they know, from the vanity of having been truſted. Truſt none of theſe, wherever you can help it.

In your friendſhips, and in your enmities, let your confidence and your hoſtilities have certain bounds: make not the former dangerous, nor the latter irreconcilable. There are ſtrange viciſſitudes in buſineſs!

Smooth your way to the head, through the heart. The way of reaſon is a good one; but it is commonly ſomething longer, and perhaps not ſo ſure.

Spirit is now a very faſhionable word: to act with ſpirit, means only, to act raſhly, and to talk indiſcreetly. An able man ſhews his ſpirit, by gentle words

and reſolute actions: he is neither hot nor timid.

Patience is a moſt neceſſary qualification for buſineſs: many a man would rather you heard his ſtory, than granted his requeſt. One muſt ſeem to hear the unreaſonable demands of the petulant, unmoved, and the tedious details of the dull, untired. That is the leaſt price that a man muſt pay for a high ſtation.

It is always right to detect a fraud, and to perceive a folly: but it is often very wrong to expoſe either. A man of buſineſs ſhould always have his eyes open; but muſt often ſeem to have them ſhut.

In courts, (and every where elſe) baſhfulneſs and timidity are as prejudicial on one hand, as impudence and raſhneſs are on the other. A ſteady aſſurance, and a cool interpidity, with an exteriour modeſty, are the true and neceſſary medium.

Never apply for what you ſee very little probability of obtaining: for you will, by aſking improper and unattainable things, accuſtom the Miniſters to refuſe you ſo often, that they will find it eaſy to refuſe you the propereſt, and moſt reaſonable ones. It is a common, but a moſt miſtaken rule at Court, to aſk for every thing in order to get ſomething: you do get ſomething by it, it is true; but that ſomething, is refuſals and ridicule.—This maxim, like the former, is of general application.

A cheerful, eaſy countenance and behaviour are very uſeful: they make fools think you a good-natured man; and they make deſigning men think you an undeſigning one.

There are ſome occaſions in which a man muſt tell half his ſecret, in order to conceal the reſt; but there is ſeldom one in which a man ſhould tell it all.

Great ſkill is neceſſary to know how far to go and where to ſtop.

Ceremony is neceſſary, as the outwork and defence of manners.

A man's own good-breeding is his beſt ſecurity againſt other people's ill-manners.

Good-Breeding carries along with it a dignity, that is reſpected by the moſt petulant. Ill-breeding invites and authorizes the familiarity of the moſt timid. No man ever ſaid a pert thing to the Duke of Marlborough. No man ever ſaid a civil one (though many a flattering one) to Sir Robert Walpole.

Knowledge may give weight, but accompliſhments only give luſtre; and many more people ſee than weigh.

Moſt arts require long ſtudy and application; but the moſt uſeful art of all, that of pleaſing, requires only the deſire.

It is to be preſumed, that a man of common ſenſe, who does not deſire to

pleaſe, deſires nothing at all; ſince he muſt know that he cannot obtain any thing without it.

A ſkilful negociator will moſt carefully diſtinguiſh between the little and the great objects of his buſineſs, and will be as frank and open in the former, as he will be ſecret and pertinacious in the latter.—This maxim holds equally true in common life.

The Duc de Sully obſerves very juſtly, in his Memoirs, that nothing contributed more to his riſe, than that prudent economy which he had obſerved from his youth, and by which he had always a ſum of money before hand, in caſe of emergencies.

It is very difficult to fix the particular point of economy: the beſt error of the two, is on the parſimonious ſide. That may be corrected, the other cannot.

The reputation of generoſity is to be purchaſed pretty cheap; it does not de-

pend ſo much upon a man's general expence, as it does upon his giving handſomely where it is proper to give at all. A man, for inſtance, who ſhould give a ſervant four ſhillings, would paſs for covetous, while he who gave him a crown would be reckoned generous: ſo that the difference of thoſe two oppoſite characters turns upon one ſhilling. A man's character, in that particular depends a great deal upon the report of his own ſervants; a mere trifle above common wages makes their report favourable.

Take care always to form your eſtabliſhment ſo much within your income, as to leave a ſufficient fund for unexpected contingencies, and a prudent liberality. There is hardly a year, in any man's life, in which a ſmall ſum of ready money may not be employed to great advantage.

LORD CHESTERFIELD's

MAXIMS

FOR YOUNG GENTLEMEN.

MAXIMS.

By the Earl of CHESTERFIELD.

A Proper ſecrecy is the only myſtery of able men; myſtery is the only ſecrecy of weak and cunning ones.

A Man who tells nothing, or who tells all, will equally have nothing told him.

If a fool knows a ſecret, he tells it becauſe he is a fool: if a knave knows one, he tells it wherever it is his intereſt to tell it. But women, and young men, are very apt to tell what ſecrets they know, from the vanity of having been truſted. Truſt none of theſe, whenever you can help it.

Inattention to the preſent buſineſs, be it what it will; the doing one thing, and thinking at the ſame time of another, or

the attempting to do two things at once, are the never-failing ſigns of a little, frivolous mind.

A man who cannot command his temper, his attention, and his countenance, ſhould not think of being a man of buſineſs. The weakeſt man in the world can avail himſelf of the paſſion of the wiſeſt. The inattentive man cannot know the buſineſs, and conſequently cannot do it. And he who cannot command his countenance, may e'en as well tell his thoughts as ſhew them.

Diſtruſt all thoſe who love you extremely upon a very ſlight acquaintance, and without any viſible reaſon. Be upon your guard, too, againſt thoſe, who confeſs, as their weakneſſes, all the Cardinal virtues.

In your friendſhips, and in your enmities, let your confidence, and your hoſtilities have certain bounds: make not the former dangerous, nor the latter irre-

concileable. There are ſtrange viciſſitudes in buſineſs!

Smooth your way to the head, through the heart. The way of reaſon is a good one; but it is commonly ſomething longer, and perhaps not ſo ſure.

Spirit is now a very faſhionable word: to act with Spirit, to ſpeak with Spirit, means only, to act raſhly, and to talk indiſcreetly. An able man ſhews his Spirit, by gentle words and reſolute actions: he is neither hot nor timid.

When a man of ſenſe happens to be in that diſagreeable ſituation, in which he is obliged to aſk himſelf, more than once, *What ſhall I do?* he will anſwer himſelf, Nothing. When his reaſon points out to him no good way, or at leaſt no one way leſs bad than another, he will ſtop ſhort, and wait for light. A little, buſy mind runs on at all events, muſt be doing; and, like a blind horſe, fears

no dangers, becauſe he ſees none. *Il faut ſavoir s'ennuyer.*

Patience is a moſt neceſſary qualification for buſineſs: many a man would rather you heared his ſtory, than granted his requeſt. One muſt ſeem to hear the unreaſonable demands of the petulant, unmoved, and the tedious details of the dull, untired. That is the leaſt price that a man muſt pay for a high ſtation.

It is always right to detect a fraud, and to perceive a folly; but it is often very wrong to expoſe either. A man of buſineſs ſhould always have his eyes open; but muſt often ſeem to have them ſhut.

In Courts, nobody ſhould be below your management and attention: the links that form the Court-chain are innumerable and inconceivable. You muſt hear with patience the dull grievances of a Gentleman Uſher, or a Page of the Back-ſtairs; who, very probably, lies with

ſome near relation of the favourite maid, of the favourite Miſtreſs, of the favourite Miniſter, or perhaps of the King himſelf; and who, conſequently, may do you more dark and indirect good, or harm, than the firſt man of quality.

One good patron at Court may be ſufficient, provided you have no perſonal enemies; and, in order to have none, you muſt ſacrifice (as the Indians do to the Devil) moſt of your paſſions, and much of your time, to the numberleſs evil Beings that infeſt it: in order to prevent and avert the miſchiefs they can do you.

A young man, be his merit what it will, can never raiſe himſelf; but muſt, like the ivy round the oak, twine himſelf round ſome man of great power and intereſt. You muſt belong to a Miniſter ſome time, before any body will belong to you. And an inviolable fidelity to that Miniſter, even in his diſgrace, will be

meritorious, and recommend you to the next. Miniſters love a perſonal, much more than a party attachment.

As Kings are begotten and born like other men, it is to be preſumed that they are of the human ſpecies; and, perhaps, had they the ſame education, they might prove like other men. But, flattered from their cradles, their hearts are corrupted, and their heads are turned, ſo that they ſeem to be a ſpecies by themſelves. No King ever ſaid to himſelf, *Homo ſum, nihil humani a me alienum puto.*

Flattery cannot be too ſtrong for them; drunk with it from their infancy, like old drinkers, they require drams.

They prefer a perſonal attachment to a public ſervice, and reward it better. They are vain and weak enough to look upon it as a free-will offering to their merit, and not as a burnt-ſacrifice to their power.

If you would be a favourite of your

King, addreſs yourſelf to his weakneſſes. An application to his reaſon will ſeldom prove very ſucceſsful.

In Courts, baſhfulneſs and timidity are as prejudicial on one hand, as impudence and raſhneſs are on the other. A ſteady aſſurance, and a cool intrepidity, with an exteriour modeſty, are the true and neceſſary medium.

Never apply for what you ſee very little probability of obtaining; for you will, by aſking improper and unattainable things, accuſtom the Miniſters to refuſe you ſo often, that they will find it eaſy to refuſe you the propereſt, and moſt reaſonable ones. It is a common, but a moſt miſtaken rule at Court, to aſk for every thing in order to get ſomething: you do get ſomething by it, it is true; but that ſomething is, refuſals and ridicule.

There is a Court jargon, a chit-chat, a ſmall talk, which turns ſingly upon

trifles; and which, in a great many words, ſays little or nothing. It ſtands fools inſtead of what they cannot ſay, and men of ſenſe inſtead of what they ſhould not ſay. It is the proper language of the Levées, Drawing-rooms, and Antichambers: it is neceſſary to know it.

Whatever a man is at Court, he muſt be genteel and well-bred; that cloak covers as many follies, as that of charity does ſins. I knew a man of great quality, and in a great ſtation at Court, conſidered and reſpected, whoſe higheſt character was, that he was humbly proud, and genteely dull.

It is hard to ſay, which is the greateſt fool; he who tells the whole truth, or he who tells no truth at all. Character is as neceſſary in buſineſs as in trade. No man can deceive often in either.

At Court, people embrace without acquaintance, ſerve one another without friendſhip, and injure one another with-

out hatred. Interest, not sentiment, is the growth of that soil.

A difference of opinion, though in the merest trifles, alienates little minds, especially of high rank. It is full as easy to commend as to blame a great man's cook, or his taylor: it is shorter too; and the objects are no more worth disputing about, than the people are worth disputing with. It is impossible to inform, but very easy to displease them.

A cheerful, easy countenance and behaviour, are very useful at Court: they make fools think you a good-natured man; and they make designing men think you an undesigning one.

There are some occasions in which a man must tell half his secret, in order to conceal the rest; but there is seldom one in which a man should tell it all. Great skill is necessary to know how far to go, and where to stop.

Ceremony is neceſſary in Courts, as the outwork and defence of manners.

Flattery, though a baſe coin, is the neceſſary pocket-money at Court; where, by cuſtom and conſent, it has obtained ſuch a currency that it is no longer a fraudulent, but a legal payment.

If a Miniſter refuſes you a reaſonable requeſt, and either ſlights or injures you; if you have not the power to gratify your reſentment, have the wiſdom to conceal and diſſemble it. Seeming good-humour on your part may prevent rancour on his, and, perhaps, bring things right again: but if you have the power to hurt, hint modeſtly, that if provoked, you may, poſſibly, have the will too. Fear, when real, and well-founded, is, perhaps, a more prevailing motive at Courts than love.

At Court, many more people can hurt, than can help you; pleaſe the former, but engage the latter.

Awkwardness is a more real disadvantage, than it is generally thought to be; it often occasions ridicule, it always lessens dignity.

A man's own good-breeding is his best security against other people's ill-manners.

Good-breeding carries along with it a dignity, that is respected by the most petulant. Ill-breeding invites and authorizes the familiarity of the most timid. No man ever said a pert thing to the Duke of Marlborough. No man ever said a civil one (though many a flattering one) to Sir Robert Walpole.

When the old clipped money was called in for a new coinage, in King William's time; to prevent the like for the future, they stamped on the edges of the crown pieces, these words, *et Decus et Tutamen.* That is exactly the case of good-breeding.

Knowledge may give weight, but ac-

compliſhments only give luſtre; and many more people ſee than weigh.

Moſt arts require long ſtudy and application; but the moſt uſeful art of all, that of pleaſing, requires only the deſire.

It is to be preſumed, that a man of common ſenſe, who does not deſire to pleaſe, deſires nothing at all; ſince he muſt know that he cannot obtain any thing without it.

A ſkilful Negociator will moſt carefully diſtinguiſh between the little and the great objects of his buſineſs, and will be as frank and open in the former, as he will be ſecret and pertinacious in the latter.

He will, by his manners and addreſs, endeavour, at leaſt, to make his public adverſaries his perſonal friends. He will flatter and engage the Man, while he counterworks the Miniſter; and he will never alienate people's minds from him, by wrangling for points, either abſolute-

ly unattainable, or not worth attaining. He will make even a merit of giving up, what he could not or would not carry, and ſell a trifle for a thouſand times its value.

A foreign Miniſter, who is concerned in great affairs, muſt neceſſarily have ſpies in his pay; but he muſt not too eaſily credit their informations, which are never exactly true, often very falſe. His beſt ſpies will always be thoſe whom he does not pay, but whom he has engaged in his ſervice by his dexterity and addreſs, and who think themſelves nothing leſs than ſpies.

There is a certain jargon, which, in French, I ſhould call *un Perſiflage d'Affaires*, that a foreign Miniſter ought to be perfectly maſter of, and may uſe very advantageouſly at great entertainments, in mixed companies, and in all occaſions where he muſt ſpeak, and ſhould ſay nothing. Well turned and well ſpoken,

it ſeems to mean ſomething, though in truth it means nothing. It is a kind of political *badinage*, which prevents or removes a thouſand difficulties, to which a foreign Miniſter is expoſed in mixed converſations.

If ever the *Volto ſciolto*, and the *Penſieri ſtretti* are neceſſary, they are ſo in theſe affairs. A grave, dark, reſerved, and myſterious air, has *foenum in cornu.* An even, eaſy, unembarraſſed one invites confidence, and leaves no room for gueſſes and conjectures.

Both ſimulation and diſſimulation are abſolutely neceſſary for a foreign Miniſter; and yet they muſt ſtop ſhort of falſehood and perfidy: that middle point is the difficult one: there ability conſiſts. He muſt often ſeem pleaſed, when he is vexed; and grave, when he is pleaſed; but he muſt never ſay either: that would be falſehood, an indelible ſtain to character.

A foreign Miniſter ſhould be a moſt exact oeconomiſt; an expence proportioned to his appointments and fortune is neceſſary: but, on the other hand, debt is inevitable ruin to him. It ſinks him into diſgrace at the Court where he reſides, and into the moſt ſervile and abject dependance on the Court that ſent him. As he cannot reſent ill uſage, he is ſure to have enough of it.

The Duc de Sully obſerves very juſtly, in his Memoirs, that nothing contributed more to his riſe, than that prudent oeconomy which he had obſerved from his youth; and by which he had always a ſum of money before hand, in caſe of emergencies.

It is very difficult to fix the particular point of oeconomy; the beſt error of the two, is on the parſimonious ſide. That may be corrected, the other cannot.

The reputation of generoſity is to be purchaſed pretty cheap; it does not de-

pend so much upon a man's general expence, as it does upon his giving handsomely where it is proper to give at all. A man, for instance, who should give a servant four shillings, would pass for covetous, while he who gave him a crown, would be reckoned generous: so that the difference of those two opposite characters, turns upon one shilling. A man's character, in that particular, depends a great deal upon the report of his own servants; a mere trifle above common wages, makes their report favourable.

Take care always to form your establishment so much within your income, as to leave a sufficient fond for unexpected contingencies, and a prudent liberality. There is hardly a year, in any man's life, in which a small sum of ready money may not be employed to great advantage. *

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* Upon the back of the original is written,

POLITICAL MAXIMS

of the Cardinal de Retz, in his Memoirs.

1. IT is often madneſs to engage in a conſpiracy; but nothing is ſo effectual to bring people afterwards to their ſenſes, at leaſt for a time. As in ſuch undertakings, the danger ſubſiſts, even after the buſineſs is over; this obliges to be prudent and circumſpect in the ſucceeding moments.

2. A middling underſtanding, being ſuſceptible of unjuſt ſuſpicions, is, conſequently, of all characters, the leaſt fit to head a faction. As the moſt indiſpenſ-

in Mr. Stanhope's hand, "Excellent Maxims, but more calculated for the Meridian of France or Spain, than of England."

able qualification in ſuch a Chief, is, to ſuppreſs, in many occaſions, and to conceal in all, even the beſt-grounded ſuſpicions.

3. Nothing animates and gives ſtrength to a commotion, ſo much as the ridicule of him againſt whom it is raiſed.

4. Among people uſed to affairs of moment, ſecrecy is much leſs uncommon than is generally believed.

5. Deſcending to the Little, is the ſureſt way of attaining to an equality with the Great.

6. Faſhion, though powerful in all things, is not more ſo in any, than in being well or ill at Court. There are times, when diſgrace is a kind of fire, that purifies all bad qualities, and illuminates every good one. There are others, in which the being out of favour is unbecoming a man of character.

7. Sufferings, in people of the firſt rank, ſupply the want of virtue.

8. There is a confuſed kind of jumble, which practice ſometimes teaches; but never to be underſtood by ſpeculation.

9. The greateſt Powers cannot injure a man's character, whoſe reputation is unblemiſhed among his party.

10. We are as often duped by diffidence, as by confidence.

11. The greateſt evils are not arrived at their utmoſt period, until thoſe who are in power have loſt all ſenſe of ſhame. At ſuch a time, thoſe who ſhould obey, ſhake off all reſpect and ſubordination. Then is lethargic indolence rouſed; but rouſed by convulſions.

12. A veil ought always to be drawn over whatever may be ſaid or thought concerning the rights of the People, or of Kings; which agree beſt when leaſt mentioned. *

* This Maxim, as well as ſeveral others, evidently prove they were written by a man ſubject to deſpotic government.

13. There are, at times, ſituations ſo very unfortunate, that whatever is undertaken muſt be wrong. Chance, alone, never throws people into ſuch dilemmas; and they happen only to thoſe who bring them upon themſelves.

14. It is more unbecoming a Miniſter to ſay, than to do filly things.

15. The advice given to a Miniſter by an obnoxious perſon, is always thought bad.

16. It is as dangerous, and almoſt as criminal, with Princes, to have the power of doing good, as the will of doing evil.

17. Timorous minds are much more inclined to deliberate than to reſolve.

18. It appears ridiculous to aſſert, but it is not the leſs true, that at Paris, during popular commotions, the moſt violent will not quit their homes paſt a ſtated hour.

19. Flexibility is the moſt requiſite qualification for the management of great affairs.

20. It is more difficult for the member of a faction to live with thoſe of his own party, than to act againſt thoſe who oppoſe it.

21. The greateſt dangers have their allurements, if the want of ſucceſs is likely to be attended with a degree of glory. Middling dangers are horrid, when the loſs of reputation is the inevitable conſequence of ill ſucceſs.

22. Violent meaſures are always dangerous, but when neceſſary, may then be looked upon as wiſe. They have, however, the advantage of never being matter of indifferency; and, when well concerted, muſt be deciſive.

23. There may be circumſtances, in which even prudence directs us to truſt entirely to chance.

24. Every thing in this world has its critical moment; and the height of good conduct conſiſts in knowing, and ſeizing it.

25. Profligacy, joined to ridicule, form the moſt abominable, and moſt dangerous of all characters.

26. Weak minds never yield when they ought.

27. Variety of ſights have the greateſt effect upon the mob, and alſo upon numerous aſſemblies, who, in many reſpects, reſemble mob.

28. Examples taken from paſt times have infinitely more power over the minds of men, than any of the age in which they live. Whatever we ſee, grows familiar; and perhaps the Conſulſhip of Caligula's Horſe might not have aſtoniſhed us ſo much as we are apt to imagine.

29. Weak minds are commonly overpowered by clamour.

30. We ought never to contend for what we are not likely to obtain.

31. The inſtant in which we receive the moſt favourable accounts, is juſt that wherein we ought to redouble our vigil-

ance, even in regard to the moſt trifling circumſtances.

32. It is dangerous to have a known influence over the people; as thereby we become reſponſible even for what is done againſt our will.

33. One of the greateſt difficulties in civil war is, that more art is required to know what ſhould be concealed from our friends, than what ought to be done againſt our enemies.

34. Nothing lowers a great man ſo much, as not ſeizing the deciſive moment of raiſing his reputation. This is ſeldom neglected, but with a view to fortune: by which miſtake, it is not unuſual to miſs both.

35. The poſſibility of remedying imprudent actions, is commonly an inducement to commit them.

36. Every numerous aſſembly is mob; conſequently every thing there depends upon inſtantaneous turns.

37. Whatever measure seems hazardous, and is in reality not so, is generally a wise one.

38. Irresolute minds always adopt with facility, whatever measures can admit of different issues, and consequently do not require an absolute decision.

39. In momentous affairs, no step is indifferent.

40. There are times in which certain people are always in the right.

41. Nothing convinces persons of a weak understanding so effectually, as what they do not comprehend.

42. When Factions are only upon the defensive, they ought never to do that which may be delayed. Upon such occasions, nothing is so troublesome as the restlessness of subalterns; who think a state of inaction, total destruction.

43. Those who head Factions have no way of maintaining their authority, but by preventing, or quieting discontent.

44. A certain degree of fear, produces the ſame effects as raſhneſs.

45. In affairs of importance, the choice of words is of as much conſequence, as it would be ſuperfluous in thoſe of little moment.

46. During thoſe calms which immediately ſucceed violent ſtorms, nothing is more difficult for Miniſters, than to act properly; becauſe, while flattery increaſes, ſuſpicions are not yet ſubſided.

47. The faults of our friends ought never to anger us ſo far, as to give an advantage to our enemies.

48. The talent of inſinuation is more uſeful than that of perſuaſion; as every body is open to inſinuation, but ſcarce any to perſuaſion.

49. In matters of a delicate nature, all unneceſſary alterations are dangerous; becauſe odious.

50. The beſt way to compel weak-minded people to adopt our opinion,

is to terrify them from all others, by magnifying their danger.

51. We muſt run all hazards, where we think ourſelves in a ſituation to reap ſome advantage, even, from the want of ſucceſs.

52. Irreſolute men are diffident in reſolving upon the Means, even when they are determined upon the End.

53. It is almoſt a ſure game, with craſty men, to make them believe we intend to deceive thoſe whom we mean to ſerve.

54. One of the greateſt difficulties with Princes, is the being often obliged, in order to ſerve them, to give advice, the true reaſons of which we dare not mention.

55. The ſaying things which we foreſee will not be pleaſing, can only be ſoftened by the greateſt appearance of ſincerity.

56. We ought never to trifle with ſa-

vour. If real, we ſhould haſtily ſeize the advantage; if pretended, avoid the allurement.

57. It is very inconſequent to enter into engagements upon ſuppoſitions we think impoſſible, and yet it is very uſual.

58. The generality of mankind pay leſs attention to arguments urged againſt their opinion, than to ſuch as may engage the diſputant to adopt their own.

59. In times of faction and intrigue, whatever appears inert, is reckoned myſterious, by thoſe who are not accuſtomed to affairs of moment.

60. It is never allowable, in an inferiour, to equal himſelf in words to a ſuperiour, although he may rival him in actions.

61. Every man whom chance alone has, by ſome accident, made a public character, hardly ever fails of becoming, in a ſhort time, a ridiculous private one.

62. The greateſt imperfection of men is the complacency, with which they are willing to think others not free from faults, of which they are themſelves conſcious.

63. Experience, only, can teach men not to prefer what ſtrikes them for the preſent moment, to what will have much greater weight with them hereafter.

64. In the management of important buſineſs, all turn to raillery muſt be more carefully avoided than in any other.

65. In momentous tranſactions, words cannot be ſufficiently weighed.

66. The permanency of moſt friendſhips, depends upon the continuity of good fortune.

67. Whoever aſſembles the multitude, will raiſe commotions.

Lord CHESTERFIELD's Remarks upon the foregoing

MAXIMS.

I HAVE taken the trouble of extracting and collecting, for your uſe, the foregoing Political Maxims of the Cardinal de Retz, in his Memoirs. They are not aphoriſms of his invention, but the true and juſt obſervations of his own experience, in the courſe of great buſineſs. My own experience atteſts the truth of them all. Read them over with attention as here above, and then read, with the ſame attention, and *tout de ſuite*, the Memoirs; where you will find the facts and characters from whence thoſe obſervations are drawn, or to which they are applied; and they will reciprocally help to fix each other in your mind. I

hardly know any book ſo neceſſary for a young man to read and remember. You will there find, how great buſineſs is really carried on; very differently from what people, who have never been concerned in it, imagine. You will there ſee what Courts and Courtiers really are, and obſerve that they are neither ſo good as they ſhould be, nor ſo bad as they are thought by moſt people. The Court Poet, and the ſullen, cloyſtered Pedant, are equally miſtaken in their notions, or at leaſt in the accounts they give us of them. You will obſerve the coolneſs, in general, the perfidy in ſome caſes, and the truth in a very few, of Court friendſhips. This will teach you the prudence of a general diſtruſt; and the imprudence of making no exception to that rule, upon good and tried grounds. You will ſee the utility of good-breeding towards one's greateſt enemies; and the high imprudence and folly, of either in-

ſulting or injurious expreſſions. You will find, in the Cardinal's own character, a ſtrange, but by no means an uncommon mixture, of high and low, good and bad, parts and indiſcretion. In the character of Monſieur le Duc d' Orleans, you may obſerve the model of weakneſs, irreſolution, and fear, though with very good parts. In ſhort, you will, in every page of that book, ſee that ſtrange, inconſiſtent creature, Man, juſt as he is. If you would know that period of hiſtory (and it is well worth knowing) correctly, after you have read the Cardinal's Memoirs, you ſhould read thoſe of Joly, and of Madame de Motteville; both which throw great light upon the firſt.

Cardinal Mazarin was a great knave, but no great man; much more cunning than able; ſcandalouſly falſe, and dirtily greedy. As for his enemy, Cardinal de Retz, I can truly call him a man of

great parts, but I cannot call him a great man. He never was ſo much ſo as in his retirement. The Ladies had then a great, and have always had ſome ſhare in State affairs in France; the ſpring and the ſtreams of their politics have always been, and always will be, the intereſt of their preſent Lover, or their reſentment againſt a diſcarded and perfidious one. Money is their great object; of which they are extremely greedy, if it coincides with their arrangement with the Lover for the time being: but true glory, and public good, never enter into their heads. They are always governed by the man they love, and they always govern the man who loves them. He or ſhe, who loves the moſt, is always governed by him or her who loves the leaſt. Madame de Montbazon governed Monſieur de Beaufort, who was fond of her; whereas ſhe was only proud of his rank and popularity. The *Drudi* for the time being,

always governed Madame and Mademoiſelle de Chevreuſe, and ſteered their politics. Madame de Longueville governed her brother, the Prince de Conti, who was in love with her; but Marſillac, with whom ſhe was in love, governed her. In all female politics, the head is certainly not the part that takes the lead: the true and ſecret ſpring lies lower and deeper. La Palatine, whom the Cardinal celebrates as the ableſt and moſt ſenſible woman he ever met with, and who ſeems to have acted more ſyſtematically and conſequentially than any of them, ſtarts aſide however, and deviates from her plan, whenever the intereſts or the inclinations of La Vieuville, her Lover, require it. I will add (though with great ſubmiſſion to a late friend of yours at Paris) that no woman ever yet, either reaſoned or acted, long together, conſequentially; but ſome little thing, ſome love, ſome reſentment, ſome preſent mo-

mentary intereſt, ſome ſuppoſed ſlight, or ſome humour, always breaks in upon, and overſets, their moſt prudent reſolutions and ſchemes.

THE END.

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